

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXIII, No. 25
WHOLE NO. 836

October 3, 1925

PRICE 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—The overshadowing national event in this country has been the coming of the French commission to fund the debt owed the United States, and the

The French Debt

discussions with the American commission appointed to negotiate terms to be submitted later to Congress for approval. Apart from the interest aroused by the vivid personality of M. Caillaux, a politician with a past, the country realized that an immense step forward was being taken toward stabilization of world conditions. The French commission on the other hand was faced with the unpleasant dilemma of securing favorable terms only on condition of revealing the true state of French finances, thus risking a debacle of the franc, or of taking back to France terms which by disappointing the too-optimistic French public, would place the Ministry, and maybe even the Republic, in jeopardy. Both commissions had limits beyond which they could not go, namely the amount of concession which the respective legislative bodies could be safely expected to accept. The excitement of the negotiations consisted in seeing whether these limits would approach each other in a way to make agreement possible.

On the very first day of the meeting M. Caillaux pre-

sented the French terms, which seemed to be even less than those contemplated by the famous Caillaux-Churchill plan, so unfavorably received here.

Offers and Counter-Demands

But absolutely no official statements were issued, and it is impossible to say if the very confident newspaper reports represent what really went on at the discussions. What was furnished for public consumption was that M. Caillaux made his offer, that it was too low, that it was rejected, that the Americans made demands which were too high for the French, and that then the two parties settled down to bargain. The French offer was understood to be a little more than \$4,000,000,000, that is all the principal owed, and less than 1 per cent of interest, with payments spread over 62 years. The American demand was stated to be about \$10,000,000,000, that is the principal at 3½ per cent interest, with graduated payments over the same period, practically the same terms allowed the British. It is certain however that the question is much more complicated than this. There is first of all France's actual capacity to pay, and the possibility of imposing a heavier tax on Frenchmen than at present. There is the willingness of the respective peoples to agree to the terms accepted finally at Washington. And there is the question of the manner of making such a heavy transfer of capital without disrupting international exchange. Washington dispatches at the moment of going to press indicate a real willingness on the part of both sides to reach a real solution, that is, one which is not a mere paper agreement hailed as a victory by both sides, but sure to be found later impossible to carry out.

Canada.—The election campaign is at its height. Though Premier Mackenzie King and Arthur Meighan, Conservative opposition leader, spent the second week in the eastern maritime provinces, the chief interest centers

The Coming Election

in the prairie provinces of Manitoba, Saskatchewan and Alberta. Most of the Progressives in the last House came from here. The party is now ready to give place in some constituencies to a Liberal candidate rather than see a Conservative high-tariff government in power. In eastern Canada there are signs of a consolidation of Liberal and Progressive forces and if this policy is adopted even moderately in the west the chances of Premier King would be greatly enhanced. In the last election the

Conservatives lost every seat in the three prairie provinces. On October 29 either the Liberals or Progressives may be returned with a nominal majority and still depend upon the third party's support to carry its policies. Hence the vote in the agrarian sections of the country is vital and will be awaited with interest by all parties.

With the greater part of the crops harvested so that some idea can be formed of the cash returns which the farmers will receive, the banks see a brighter economic outlook for the Dominion. The Royal Bank of Canada declares the business situation more promising than any since 1919. In Ontario, Quebec and the maritime provinces crops are in general satisfactory and in the west the wheat crop approximates 1,000,000 bushels more than last year from an acreage only fractionally greater. This will reduce the farmers' debt and go far toward restoring the reduced purchasing power of the western provinces.

Economic Outlook

France.—Following the elections of Maine and Loire (in which Daudet was defeated) General de Castelnau's Federation was attacked by the royalist press, which did

The Catholic Federation

not spare even the person of the President. A hostile publication has appeared at Rennes, recalling the difficulties which, up to the present, have confronted all efforts of the Federation to establish general recognition of Catholics in France. It is obvious that many, for political reasons, would hail with delight the eventual failure of the Federation. With the manifest strength of the present movement as contrasted with previous efforts, however, it seems likely that the Federation will be successful. Through its efforts a great number of the people are being interested in matters which heretofore merited only the support of committees. The Federation's popular character will be its salvation. Such tenacious and even perfidious criticism (as that of the traditionalists and royalists of the *Action française*) has no effect on the masses. Judging from its official organ, the Federation aims at direct and constructive action in order to attain its chief purpose, the restoration of Christian order in the family and in society. Each issue of the *Bulletin* contains several pages of practical direction. In one we find a program for rights and duties of families, which is now being studied by the provincial unions, and which will doubtless be developed at a later date. The program of the *Action Sociale* will follow in the same way. The hope of the Federation lies in the adoption of these suggestions by the Catholics of France, and their cooperation in militantly defending threatened liberties and working consistently towards reconciliation of the people at large to the Church.

Except for a slight advance to Taouertat, it seems probable that the French army in Morocco may spend

the winter on its present front. Midweek advices credited the French and Spanish troops with success in consolidating their position, and the progress of the latter in their advance towards Ajdir, headquarters of Abd-el-Krim. The Riffian chieftain, evidently suspecting a big offensive from the eastern wing, was reported to be concentrating more of his forces in the Kifane region.

The action of Secretary Kellogg, in calling attention of the American aviators fighting in Morocco to the laws governing their service, has created no little comment in France. The Washington official's reminder that American citizens must not fight against a friendly Government has prompted the French press to question the status of Abd-el-Krim in the eyes of the nations. It has been pointed out that technically the American squadron is fighting in the army of the Sultan of Morocco; the flyers themselves aver that they have taken no oath of allegiance, have signed no enlistment papers and while they are free to leave the service of the Sultan at any time, they nevertheless intend to remain throughout the campaign. Meanwhile, Abd-el-Krim is reported to have offered rewards totaling \$5,000 for every American aviator brought, dead or alive, to him.

Germany.—President Hindenburg has overcome the obstacles placed in the way of the security pact by the Nationalists. The Reich will enter the Conference for the purpose of securing peace, but also with the motive of obtaining other benefits. The New York *Times* correspondent in a special cable, enumerates three advantages sought by Germany. The first is territorial liberation, implying evacuation of Cologne and the northern area of occupation, also a shortening of the period stipulated in the Versailles Treaty for the occupation of other sections, such as the Saar valley. The second advantage is military liberation and freedom for the manufacture and operation of aircraft. Under this heading Germany demands protection against all future coercive measures, military or economic, such as the occupation of the Ruhr. In a word, France is no longer to claim the right of taking coercive measures on her own volition. Such questions would be left for arbitration to the League of Nations. Finally Germany asks for moral liberation, that is, the acceptance by the Allies, through the League of Nations, of the Reich's rejection of the war guilt imposed by the forced signature at Versailles. Lacking this there could be no hearty cooperation between the Allies and Germany. The possibility of an ultimate union with Austria may further be mentioned, and perhaps also the question of Germany's colonial possessions.

Great Britain.—The Turkish representative to the Council of the League of Nations has returned home. Be-

fore his departure he announced that his Government would only be satisfied with the relinquishment of the territory to Turkey and that it would not accept any other decision either from the Council or the League itself or the Hague Tribunal to which the Council has suggested the question be submitted. Though British official expressions indicate optimism about the outcome, the gravity of the situation is not concealed.

The Mosul Dispute

Miners and mine owners are again at loggerheads. A special conference on October 9 will consider the situation. Meanwhile the miners threaten to boycott the recently appointed Coal Commission. They maintain that Premier Baldwin has broken his

Miners' Differences Revived

pledge of no reduction in wages. By tampering with the basic rates certain owners were affecting reductions. Mr. Baldwin holds that under the settlement the 1924 agreement was to continue and since under that the basic rates were variable, they are variable also during the truce. As if preparing for trouble a new unofficial, non-political organization, "Organization for the Maintenance of Supplies," is being formed in London. It will enroll volunteers of both sexes to be offered to the Government in case of emergency. Lord Hardinge is its President and many distinguished names are on its roster.

On September 23 a manifesto was issued by members of the Joint Advisory Council formed in April between the General Council of the British Trade

Communist Agitation

Unions Congress and representatives of the all-Russian Council of Free Unions, declaring that "international trade union unity is imperative now that the Dawes' plan and other schemes of the capitalists are supposed to threaten the workers of the world." Coming on the eve of the Liverpool conference of the British Labor Party it has caused some alarm. Meanwhile drastic measures against Communistic agitators are being taken. The Home Office has issued orders to the Scotland Yard to prepare a list of aliens suspected of working in the interest of the Bolsheviks. Prompt deportation has been decided upon. For the first time in the history of the army a special department has been set up in charge of special detectives for dealing with the problem of Communist propaganda among the troops.

In Australia the strike has become an issue in the coming election. Premier Bruce has announced that an appeal will be made to the country. Hunter Charlton the Labor Leader, states that

Seamen's Strike in Australia

his party would not oppose giving the people a chance to express themselves. Referring to the amendment to the Immigration Act, under which many striking seamen have been arrested, and which provides for the deporta-

tion of non-Australians causing labor trouble, he says it would be repealed if the Labor Party was returned to power. The executive committee of the striking seamen has rejected Mr. Charlton's proposal, already accepted by the owners, for a conference. The miners refuse to enter any negotiations until all imprisoned strikers have been released.

Hungary.—Dispatches from Budapest and Vienna tell of a Communist plot to assassinate leading Hungarian officials and set up a Soviet Republic. Bela

Communist Plot Detected

Kun, who was trained by Lenin at Moscow and in March 1919 gained control of the Hungarian Government, where he set up a Communist regime until forced to flee for his personal safety, is thought to be involved in the present plot. He is reported to have held conferences in Vienna for this purpose during recent months. Zoilan Weinberger, Bela Kun's secretary, and Matthias Kakosi were arrested September 23. After a third-degree grueling Kakosi is said to have admitted that Moscow had sent \$100,000 to Budapest to bring about the transformation of the Extreme Socialist party into a Communist organization. On September 25 three Communist leaders, styling themselves the *Troika*, or Moscow's Vigilance Committee, were also taken into custody. They had been nominated after the arrest of Weinberger. In all more than one hundred arrests had been made by September 25. Plans for the installation of a Communist dictatorship were seized by detectives who searched the houses of the men under arrest. The prisoners, according to Hungarian newspapers, admitted the existence of a "black list" on which the leading authorities of the State were marked for death within the next six months.

Ireland.—Further delay has occurred in making public the decision reached by the Boundary Commission. It is understood that the main details of

Delay in Boundary Decision

the Commission report have been forwarded to both the Ulster and the Free State Governments and that negotiations have been carried on with a view to an amicable settlement. A Northern representative, however, has denied that any discussions are being held between Ulster and either the British or Free State Ministers. According to the *Manchester Guardian*, Derry and Enniskillen are to remain in Northern Ireland and a portion of Donegal and Monaghan are to be transferred to it. South Down, including Newry, South Armagh and part of Fermanagh are to be given to the Free State. Though these details may be of doubtful authority, it is quite certain that the Commission has decided upon some transfers of territory. Several questions have arisen

in connection with the boundary decision. One of these affects the force of the decision; it is believed that the Commission report is to be considered as final and absolute, and that the new boundary will be given legal existence by the mere presentation of the report. Another question concerns the necessity of having the unanimous agreement of the Commissioners. This does not seem to be required, since the Judicial Committee of the Privy Council has expressed the opinion that a majority agreement is sufficient legally. There remains, however, another ambiguity; namely, whether the report as a whole must be passed by a majority or the individual sections of the report may be accepted by a majority vote. There is no possibility of the complete report receiving a majority of the three votes. But it is extremely probable that Mr. Justice Feetham, Chairman of the Commission, could command the agreement of either the Northern or Southern Commissioner, thus creating a majority, on the separate sections. Meanwhile, Ulster is carrying on a sedulous propaganda of opposition to the boundary report, of whatever nature it may be.

Italy.—In a raid made by the police of Rome on September 19, discovery was reported of what was believed to be the national headquarters of the alleged

Communist Plot Thwarted nation-wide Communist plot to overthrow the Italian Government. 234 private houses were also

searched, 158 suspected persons arrested, and tons of propaganda material seized. Two days previous, similar moves against the Communists were reported from Florence and Messina.—The wedding of Princess Mafalda, second daughter of the Italian Sovereign, to Prince Philip of Hesse, took place September 23 at the royal castle at Racconigi. In his capacity of Minister of Foreign Affairs, and acting as Crown Notary, Premier Mussolini officiated at the civil marriage, which was followed by the religious ceremony, presided over by the court chaplain. The Holy See had given dispensation for the marriage, made necessary by the groom's membership in the Lutheran church.

League of Nations.—With the Anglo-Turkish dispute over Mosul occupying the attention of the League during practically the entire week of September 21, matters of importance

Problems of the Council to other represented Governments were necessarily deferred for later

consideration. The Iraq question, as reported elsewhere in this issue, must now await the report of the Permanent Court of International Justice, to which the matter was referred, as M. Loucheur of France pointed out, only because of the fact that

when the British and the Turks went before the Council's Mosul Committee, it was revealed that many questions of purely juridical character must first be solved. A decision was reached in the Assembly on September 21, to start immediately the preparatory work of the International Disarmament Conference. The Special Committee to which the initial steps have been entrusted is to be known as the Technical Commission for the Study of Disarmament. The strongest support accorded the proposed move came from the French delegates, who have incidentally been most outspoken in their opposition to have Washington the seat of any prospective disarmament conference. Viscount Ishii, the Japanese delegate, was responsible for the resolution, offered on September 25, that all proposals, declarations, and suggestions relating to a system for the settlement of international conflicts, be examined carefully previous to the next Assembly, when a report can be made complete enough to warrant definite action. At the same session, enthusiastic and unanimous approval was given the Chilean resolution providing for an international press conference. Speaking before the juridical committee of the League, Kevin O'Higgins declared that the Irish Free State had not yet formulated its views on compulsory arbitration, and that while friendly toward the idea, it wished, in view of its special circumstances, to give the matter deeper study. M. Loucheur was sponsor for the proposal adopted in the session of September 24, to call a world-wide economic conference to be held under League auspices. The Former French Minister of Commerce admitted the difficulty of the task involved in such a conference, and emphasized that the truth must not be concealed from the world's peoples that "it is impossible for us to consider the problem without the aid of the labor organizations." At the same session, the assembly adopted the resolution of China, providing for observation of geographical and other considerations in filling the non-permanent seats in the League Council. A further move was to express regret at the withdrawal of Costa Rica from the League, and to urge her representatives to a reconsideration of their action.

Features of next week's AMERICA will be a brilliant paper by Michael Earls, called "October's Palimpsests," in which the genial poet interprets the spiritual significance of the fall of the year; a thrilling story of how a group of desperate men fought a forest fire, told by Professor Muttkowski; "The Cross in Exile," by J. C. Walsh; and a new liturgical paper by Gerald Ellard.

The Nose of the Smith-Towner Camel

PAUL L. BLAKELY, S.J.

THE report comes from Washington that the forces which almost seven years ago tried to carry the Smith-Towner Federal education bill through Congress, are again marshalling, but this time with a change in strategy. "No, no," they assure us, "this is not the unmannerly old camel of 1918, who tried to get into your tent. All he wants to do, poor creature, is to warm his nose by inserting it under the flap of your tent."

As it seems to me, the same reasons which raised up a storm of protest all over the country and effectively checked the old bill, operate with equal force against the new bill, now offered as "a suitable compromise." It is not a compromise; it is the first step back to the Federal control attempted in 1918. In any case, it is futile to try compromise with a camel. Allow the kindly theory that as soon as his nose is under the tent he will forthwith stop, and the tent will soon be in ruins. As Kipling somewhere observes, the only argument that a nosing camel can understand is the handiest weapon applied on the nose with vigor and perseverance. Either he will have the tent, or you. Compromise is impossible.

I do not think that anyone is so simple as to believe that the authors of the old bill have experienced a change of heart. What they proposed in 1918 was no new plan, but the result of a policy which had engaged their attention for decades. In the years immediately following the Civil War, when the tide of Federal power ran high and small respect was had for the reserved rights of the States, a Department of Education had been established, and, after a brief trial, abolished. But the philosophy upon which the venture had been based remained unchanged, and this philosophy, as I take it, was that the Federal Government should control education since the respective States were either unwilling or unable to fulfil their constitutional rights and duties in this respect. In the reports of the National Education Association for nearly two generations back the student can discern the influence of this philosophy, and trace its growing strength year by year. The Smith-Towner bill of October, 1918, was, then, nothing new, but the moment of presenting it seemed cleverly chosen. For every war marks the assumption of some new power by the central government, and governments, as Jefferson observed years ago, with reluctance yield a power once assumed, and strive to retain it after the emergency, which may have justified the assumption, has long passed. Only now are we beginning to realize how far the Federal Government went during the World War. From the Spring of 1917 onward, the tremendous energy at Washington brought all the people of the country into closer touch, pleasant or otherwise, with the Federal

Government, than at any time since 1865. The soil was ready then, or seemed so, for the sowing of the idea that a Government which had acted with promptness, energy, and, as was supposed, with an infallible efficiency during the war period, alone had power to remedy the grave evils under which education in the States was assumed to be suffering.

Being what it was, the philosophy to which I have referred could content itself with nothing less than absolute control by Washington of the local schools. Hence the control by the Secretary of the \$100,000,000 which Congress was authorized to appropriate annually and to distribute, under the "fifty-fifty" scheme; the educational plans and reports which the States were required to submit for approval or rejection by the Secretary; the obligation of the States to conform to the standards fixed by the Federal Government, under pain of exclusion from the Federal subsidy; and the other requirements which combined to establish a Federal bureaucracy, crude, raw and unblushing. Under its provisions, the States might have empowered the cities to choose the janitors for their schools, although even this much is debatable, but it is certain that ultimate control of the schools passed from the States to Washington.

However, as events have proved, the moment was not so happily chosen as was thought. Federal control in many departments was beginning to degenerate into what John Fiske used to call "good old granny government," well meant, possibly, but intrusive, meddlesome, expensive and highly inefficient, and the country was beginning to tire of it. Men of the integrity and ability of Root, Beveridge, Hughes, Butler, Thomas, Borah, King, Stanley, and the late Vice-President Marshall, to name but a few of prominence in political science, were showing that we were rapidly becoming a government not of laws or even of men, but of Federal bureaucracies controlled by narrow and grasping politicians. The country was quick to catch the message. The Federal education bill which, if I am not in error, this Review was the first to expose and denounce, soon came into prominence as the most dangerous of all plans to cover Federal usurpation of State rights and State duties with the cloak of a consuming zeal for the public welfare. Not "all day long" but for six long years the battle rolled, and when evening came, the Smith-Towner bill of 1918 had no more chance of getting through Congress than a celluloid cat through one of Judge Gary's hottest furnaces.

The objections moved against the bill in the pages of this Review have been justified by the very proponents

of the bill itself. Proof is found in the amendments made in subsequent forms of the measure. By December, 1924, dozens of verbal changes had been inserted, but it soon became apparent, even to the framers of the bill, I should think, that the purpose and effect of the old bill remained unchanged. The amendments promised much, but their content was utterly nullified by the very simple truth that expenditures of Federal money must be controlled absolutely by the Federal Government. "Here's a nickel, little boy; run along and spend it as you like," are words very appropriate in the mouth of Grandma, but the Federal Government cannot use them.

The newest Federal education bill, to be introduced when Congress meets, eliminates the distribution of Federal money to the States. It creates, however, a Federal Department of Education, and a Secretary who is to be a member of the Cabinet. Various duties are assigned him, among them the administration of the functions of the Federal Board for Vocational Education, and the preparation of "such statistics and facts as shall show the condition and progress of education in the several States and in foreign countries."

In my judgment, it would be fatal to accept this new bill as "a suitable compromise." Precisely when the enemy is in full flight is the best time to pursue him and make the rout complete. Granting that it is proper for the Federal Government to supervise and control the activities mentioned in this bill, it is quite plain that this can be done by a Bureau of Education and a competent commissioner. The argument that the "dignity" of education requires that it be represented in the Cabinet is weak. As Bryce remarked years ago in "The American Commonwealth," there is no minister of education in the Cabinet because education is not a function of the Federal Government. It is incumbent upon the proponents of the bill to demonstrate the incompetence of a mere commissioner and the necessity for a Secretary, and this they have not done. It is indeed a curious view which suggests that education cannot entrust its "dignity" to the enlightened citizens of the respective States, but must seek balm for its wounded feelings at the hands of a political appointee at Washington.

There is every reason why the opponents of Federal control of the local schools should reject this new bill. The authors of the old and the new bills are the same. The forces which support them and the bills are the same. The ultimate purpose of each bill is one and the same Federal control, and in this essential respect the two do not differ so much as Tweedledum and Tweedledee. I am loath to relinquish my simile (or rather the late Champ Clark's) of the camel's nose, but even I have heard of the wooden horse and tall-towered Troy. This new bill is another such horse. Why throw away what we have securely gained through seven years of hard fighting, by volunteering to bring the hateful thing within our walls?

Flaming Forests

R. A. MUTTKOWSKI, PH.D.

VISITORS to the western mountains are impressed by the clearness of the atmosphere. In Yellowstone Park, on a clear day, one may, from the top of Mt. Washburn, see Yellowstone Lake definitely outlined far to the south, and still farther in the blue, over sixty miles away, the Grand Teton lifting its imposing head. The proportions of the Grand Canyon are particularly difficult to realize; the five mile width appears like a single mile at most.

There are times, however, when a mist fills the mountain air, and a steadily thickening pall hovers over everything. Long sheets wind down between the ridges, the peaks are girdled with filmy haze or capped with gossamer wisps. The puff of a breeze, and this haze wreathes and writhes in fantastic shapes. It is an inspiring sight to the casual visitor; but western folk begin to look serious. As the haze thickens, the sun's glare changes to yellow, then to orange, and finally to a lurid red. Everything looks spectral in the encarnadining light. Breathing becomes asthmatic. And the inhabitants know that the most dreaded visitation of the West has come.

I do not know of anything in nature more tragic than a fire-swept forest area. In Idaho, Wyoming, Montana, and Washington I have seen tracts many miles in extent burnt clear to the ground. Five, ten, and more years have passed, but a wind still stirs up black dust, and things you touch streak the hands with soot. A merciful green of flowers, weeds, and bushes has tried to hide the devastation, but twisted tangles of fallen trees protrude in huge heaps from the scant green, and here and there some forest giant still stands erect, a naked sentry, bleak and black, a gloomy memento of a past tragedy.

In places there are "red" forests, stretching for miles, every tree dead because a crown fire has swept over the forest and killed the growing tips. Such trees may stand for years. Then successive storms will topple them over in an indescribable entanglement. If a second growth arises from the confusion, it will take decades, even centuries, before the fallen timber has rotted sufficiently to permit free passage.

Fires arise through natural and human agencies. The lightning during the common "dry" storms of the West is the most frequent cause. It may strike a tree or the ground, and a "spot" may smoulder for days and weeks before it breaks out into a blaze. A drop of dew on a leaf, focusing the sun's rays like a burning-glass, has been known to cause a fire. Sparks from passing trains have caused many fires in the past, but with the electrification of mountain railways or the use of oil-burning engines, at least on the main lines, this danger is less.

A few forest fires are of incendiary origin. On the other hand, a great many are due to gross carelessness

and thoughtlessness. Despite the hundreds of warnings posted everywhere; despite the national Forest Fire Prevention Week with its posters, lectures, and attendant publicity; despite stickers placed on cars and baggage, men and women are careless with their cigarettes, their cigars, with their matches and camp fires. A half-burnt cigar or cigarette thrown on the earthy soils of the East is not likely to start any fire, as vegetation decays readily in a moist climate. But here in the West, where the rainfall is low, vegetation dries and disintegrates slowly, and the true soil of the forests is covered by an accumulation of dead vegetation, forming a carpet of wood mold several inches deep. This mold takes fire quickly, but burns *downward*, creeping under the surface, gradually extending itself, and smoulders for long periods, until a sudden breeze fans it into a blaze. If visitors would only throw their "butts" on the trails and roads, where they would burn out and die! But the habit of years induces people to throw things beside the trail; and there the slightest spark may start a conflagration.

To fight the fires both the National Park Service and the National Forest Service have caches of implements located at various accessible points, and warehouses filled with fire apparatus and field equipment. This material is packed and kept ready for varying units—so much material for so many men. Rations, too, have been figured carefully and liberally, for varying groups and for different periods of time. At a moment's notice, the warehouses can be opened and a given number of men supplied with all their needs in the way of fire tools, food and bedding. Fifteen minutes later they are on their way.

There are ground fires, surface fires, and crown fires. Surface fires, as indicated by the name, consume the lower vegetation of the forests, namely the shrubs, bushes, young trees, flowers, and fallen timber. Such fires are not particularly dangerous, for when they have exhausted their fuel, they die out. Still, when there is a strong breeze, they may leap into the trees and then turn into crown fires. The last are terrific in their onslaughts, especially if there is a good wind. The fires then thunder along, roaring through the crown of the trees, sweeping along with a frightful speed that man and beast can scarcely escape, hurling flames and sparks far into the heavens. The flames may leap across canyons, up and down the hill-sides, jumping hither and thither with the wind's caprice.

Ground fires are most menacing because of their tenacity and their insidious way of spreading. A spark will fall on the forest mold and quickly ignite it. The burn then spreads underground, gradually extending itself, sometimes following some root for many yards, or some buried tree trunk. The resins and oils, gradually distilled by hundreds of hot summer suns, have soaked the mold and the soil beneath until the ground itself burns. At any moment a gust of wind may cause a dozen flares to break forth; capricious mountain winds

may whirl the sparks over wide areas, starting new ground fires, or surface and crown fires.

In former days the main methods of fighting fires were by beating, trenching and back-firing. In smaller areas, particularly in the case of surface fires, the flames were simply beaten out, by means of implements, blankets, or drenched with buckets of water. Larger fires were surrounded and a trench about two feet wide dug through the surface until the soil was laid bare. Even then careful watch had to be maintained so that the sparks might not leap the trench. Backfiring is used in the case of crown fires. Here the forces try to get well in advance of the fire, and then proceed to fell trees and brush with their tips towards the fire, thus creating an open space which the flames might not leap.

More recently a new method of fighting has been developed which has proved amazingly successful—namely the use of portable twin cylinder motor pumps. Of course, water is essential. But where water is available, these pumps have proved remarkably efficient. I have observed such motors force a stream of water through two hoses attached by a "Siamese couple," each hose over a thousand feet long, to a height of one hundred and fifty feet. On steep mountain sides a motor can force the water through thousands of feet of hose to an altitude nearly a thousand feet higher. If water must be carried still higher, a "relay" method is used: the first motor pumps the water to a convenient altitude into a seventy-five gallon canvas tank; here a second motor is placed, which forces the water to the next level. A number of motors and tanks can thus carry the needed water to the highest and most strategic points.

But it is in the quick control of small fires that these motor pumps show their greatest value. A fire that formerly might take ten men a week to extinguish, can now be controlled in a few hours. In addition, for the first time it is possible to fight crown fires directly. A single sweep of a burning tree with the jet of water and the fire is out. Incidentally, why a single sweep of water is sufficient to extinguish a tree has puzzled the Forest and Park Service; but the fact has been noted.

Of course, with the newer methods the old ones will still continue. Probably the greatest difficulty in the service of the public forests will always be the fact that no special fire crews can be maintained, but that men must be taken from other occupations for temporary work on fires. If there is an emergency, outside labor must be sent for—an expensive but necessary arrangement, yet not a very desirable one, since such fire fighters comprise chiefly the "drifters" of the laboring world. Hence the Forest Service and the National Park Service are both trying to develop equipment and methods that will dispense with this objectionable feature. On August 5 of this year a very dangerous fire occurred in Glacier National Park. In another article I shall tell how it was fought.

Mary, Mediatrix of All Graces

JOSEPH HUSSLEIN, S.J.

UNUSUAL significance is attached to the literature on Mary's mediatorial power with Christ that today is appearing in the Catholic press. There is question, as all understand, of a possible Definition by the Church upon this vital subject. Such an infallible declaration would turn upon the title which the Church, in her liturgy, has already given to Mary, "Mediatrix of All Graces."

To ascertain the mind of the Church upon this important title, which beautifully crystallizes the Christian belief from the earliest centuries, we need but turn to the official pronouncements of recent Pontiffs and examine the Mass and Office ordained for the Feast of Our Lady under this special invocation. With the "Church teaching" and the "Church praying" to guide us, we cannot go astray.

After a careful study of the ten Encyclicals of Pope Leo XIII on the Rosary, Father F. H. Schüth, S.J., concludes, in his "Mediatrix," that Mary's spiritual motherhood of men, together with her Divine Motherhood, is in all of them taken as the foundation of her motherly mediation for us with Christ her Son.

This mediation is described by the Pope not merely as an exercise of Mary's good will towards us, but as a function divinely assigned to her, like a mother's duty towards her child. "The fact that by our prayer we seek the help of Mary," he says in his Encyclical *Jucunda semper*, "is based as on its foundation upon her function of conciliating Divine grace for us, which she is incessantly exercising with God."

This function of Mary, as Mediatrix of Divine Grace, is essentially different from the intercession of the Saints. It ultimately goes back, Pope Leo explains, to her definite part in the work of our Redemption. Through her free oblation of the Divine Victim and her sufferings with Him, she merited the title of Co-Redemptrix. As, therefore, she participated with Christ in the meriting of Divine grace by Him, so now she participates in the distribution of all those graces, though always in a position subordinated to His and dependent upon Him. For Christ is the Only Redeemer as He is the Only Mediator with God. Hence, as Pope Leo in his Encyclical *Adjutricem populi* writes, it was ordained by Divine Providence that:

She who had been the Administrator of the sacrament of man's Redemption might also be the Administrator of the grace derived from Him throughout all time (*gratiae ex Illo in omne tempus derivandae esset pariter ministra*).

It will be noticed that no grace is excluded from this process, but every single particle comes to us through Mary's hands, that is, through the exercise

of her function as Mediatrix of All Graces. This could not be expressed more plainly than in the Encyclical *Octobri mense* in which the great Pontiff in most explicit terms states:

Truly and in all precision we may affirm that nothing whatsoever of that immense treasure of all graces which the Lord brought us (*nihil prorsus de permagno illo omnis gratiae thesauro quam attulit Dominus*) . . . nothing, God so wishing, is granted us save through Mary (*nihil nobis nisi per Mariam, Deo sic volente, impertiri*).

Referring gratefully to Our Lord, in the Encyclical *Jucunda semper*, for having given us "such a Mediatrix," Pope Leo adds his own confirmation to the beautiful words of St. Bernardine of Sienna that describe the threefold transmission of Divine grace, which: "In most perfect order is dispensed from God to Christ, from Christ to the Virgin, from the Virgin to us."

Reviewing, therefore, the doctrine taught in his Encyclicals by Leo XIII, we find that Mary not merely intercedes for us in Heaven, as the Saints and Angels may do, but implores God's aid for us in virtue of a special function assigned to her. This is the fitting parallel of the position that she occupied upon earth. As here she most intimately, though subordinatedly, participated in the gaining of all graces, so now she participates in the distribution of them all, dependently upon her Divine Son. Her office as dispenser of graces is no less universal and extensive than the office of Christ as Mediator with God. No single grace is obtained by us from Him which does not first pass through Mary's hand, which is not first implored for us by her.

Obviously there is question here not of a general mediatorial intercession, but a particular, actual intervention for each of us and for each grace that comes to us. *Not merely Mary's universal mediation, but her actual intervention in the distribution of all graces is here implied.*

Turning now to the successor of Leo XIII we find Pope Pius X, if anything, even more explicit in teaching this same doctrine. "Summoned by Christ to the work of human salvation," he writes of Mary in his Encyclical *Ad diem illum*, "she merited for us *de congruo*, as they say, what Christ merited for us *de condigno*." That is, Christ merited for us in the true and strict sense, "condignly," while the merit gained for us through Mary was freely given because befitting or "congruous." Referring to all that Mary endured in union with Christ, and to the conformity of her will with His in the Great Sacrifice, the Holy Father concludes:

But from this community of suffering and will between Mary

and Christ she merited to become most fittingly the Restorer (*reparatrix*) of a lost world, and so the Dispenser of all the gifts without exception (*universim munerum dispensatrix*) which Jesus won for us by His Blood and Death.

Than these words nothing could be clearer, nothing more satisfying to heart and reason. On earth Our Lady cooperated in our salvation by her suffering and oblation; in Heaven she is the Dispenser of the merits thus won, without any exception, *universim*.

Benedict XV is known by all the world as having been most intimately connected with the promotion of this same doctrine. More even than this, we have his absolute statement that no difficulty whatsoever stands in the way of a doctrinal Definition, for no one will question the accuracy of Father Bainvel's testimony as embodied in that authoritative work "Dictionnaire Apologétique de la Foi Catholique." Here Benedict XV is quoted as saying in a private audience:

Not merely the spiritual maternity of Mary, and her universal mediation, but moreover her actual intervention in the distribution of absolutely all graces can be defined without the slightest difficulty.

It is in this final sense that the words of all the three pontiffs here quoted must evidently be taken, and it is this precise statement, as cited here by one of the leading authorities on our subject, which indicates to us the exact meaning of that glorious title given to Mary when we invoke her as "Mediatress of All Graces."

But to enter, if possible, still more directly into the mind of the Church we need but study carefully the Mass and Office assigned by Pope Benedict XV for the Feast of Our Lady, as Mediatress of All Graces, May 31. The thought repeated in antiphon, hymn and prayer is ever the same: "All gifts the Redeemer has merited for us are distributed by Mary, the Mother." I shall confine myself to the lessons of the Matins which are particularly noticeable for the artistry displayed in their choice as well as for the significance of the doctrine and historical testimony they afford.

Taking up the three lessons of the First Nocturn we behold in the first the picture of Our Lady enthroned in glory: "I dwelt in the highest places, and my throne is in a pillar of a cloud. . . . In every nation I have had the chief rule" (Ecclus. xxiv. 7, 10). In the second we see her dispensing the graces which she merited with Christ: "In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits" (*Ibid.* 25, 26). In the third, as in the climax of a majestic symphony, we finally witness the descent of God's graces from her hands:

I, like a brook out of a river of a mighty water; I, like a channel of a river, and like an aqueduct came out of paradise.

I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

And behold, my brook became a great river, and my river came near to a sea. (*Ibid.* 41-43.)

If this application to Mary of the words spoken primarily of Divine Wisdom is the most exalted poetry, we come in the Second Nocturn to the historic testimony for the belief of all the Christian ages in Mary's function as Mediatress of All Graces. In the three lessons there are two leaps of four centuries each, and in each period we find precisely the same doctrine as that taught by the great Popes of our own time. The first to be quoted, St. Ephrem, the Syrian, belongs to the fourth century. Beholding in Mary "the surest pledge of our resurrection" by whom we hope to attain to the celestial kingdom, he continues:

Through thee, O only Immaculate one, have been derived, are derived, will be derived all glory, honor and sanctity from the time of the first Adam even to the consummation of ages, for Apostles, Prophets, the just and the humble of heart. Every creature rejoices in thee, O thou full of grace!

Leaping then over an interval of four centuries we come in our next lesson to St. Germanus, who belongs to the eighth century. Continuing the self-same theme, which runs without interruption through the ages, he exclaims:

No one obtaineth salvation save through thee, O most holy! No one is freed from evils, save through thee, O most immaculate! No one is enriched with blessings, save through thee, O most chaste! No one receiveth the gift of grace from God's mercy, save through thee, O most highly honored!

Another leap of four centuries and we find ourselves now in the delightful company of St. Bernard, who in turn shows the unbroken continuity of Catholic thought and but restates in other words the same Divine law of grace: "For such is His will who would have us entirely through Mary." Beautifully we are told by him to look up from Eve to Mary:

With what eager devotion does He not wish us to honor her who placed for us the abundance of all blessings in Mary. If then there is aught of hope for us, if there is aught of grace, if there is aught of salvation, we know it descends to us from her.

Finally in the Third Nocturn we hear St. Bernardine of Sienna discoursing in lofty words of the mystery that was enacted beneath the Cross, when Christ bade Mary look upon us all, in the person of John, as her children, even as we were thenceforth to look upon her as our spiritual Mother. "Mystically, therefore, we comprehend in St. John all the souls of the elect whose Mother the Blessed Virgin became through love." So once more we see that our Mediatress is also our Mother, and therefore in her Responsory, the Church hastens to add: "Let us go with confidence to the throne of grace!"

The testimony of the Christian ages, then, is fully in accord with the teaching of all our recent Pontiffs, when they declare Mary the Mediatress of All Graces. But the reason for this title may perhaps be made still more clear in a second article.

The Compensation Laws

WILLIAM C. ARCHER

COMPENSATION laws are new in the United States, and yet now obtain in almost every State, while there were none at all only fifteen years ago.

The idea of compensation is by no means new. There were highly developed systems of compensation in the Middle Ages, outgrowths of the confraternities of the Church and of the workmen's guilds, themselves fostered by the Church. The first of these laws was in Italy. In England a workman with an otherwise good claim could not get his award unless he had made his Easter duty as a necessary condition precedent. Alas the modern paganism is as innocent of the knowledge of Easter duty as it is of the sin of usury, although in the very midst of both.

Nor was the compensation in these old days limited in scope, as it is in this country, to disability from accident only, but embraced also disability from sickness and old age. It then sprang from charity, now from utilitarian necessity. Henry VIII and his delectables robbed the foundations of these beneficent charities in that sort of laying on of hands which was so new and so peculiar to themselves, and the foundations disappeared.

Modern civilization began to get the habit again about the middle of the last century and the good thing has spread over the earth. It is but another example of catching up with the past.

The principles upon which the system operates are very simple. Industry is made to bear its own losses through insurance. A rate is fixed which varies according to loss hazard and this rate is applied against each \$100 of payroll. Now there is a very wide separation in the degrees of hazard according to the elements involved, ranging from ten cents for purely clerical office help to \$25 in some of the building trades. For the same volume of payroll the latter industry will occasion two hundred fifty times the loss of the former. In industries whose payrolls cover many employments, these employments are separately rated each according to its own classification.

Therefore an employer pays for compensation insurance as he pays for fire insurance, automobile insurance, etc. His payment is called premium. Any premium therefore consists of rate multiplied into payroll. When it is ascertained, the premium enters into cost-accounting as an overhead charge and through the selling price is distributed upon society.

The methods of insurance are usually four in number. The premiums may be paid into (1) a state-managed fund; or (2) a corporate stock insurance company; or (3) a mutual insurance company in which each employer is a member to participate in return dividends if the joint

experience of all be good or to be liable to further assessment if it be poor; or, (4) if an employer is financially able to pay his own losses (as are all the big corporations) then such employer deposits with the proper State authorities securities guaranteeing their payments and then goes ahead to meet the obligations imposed by law thus dealing, in a manner, directly with his employees. The securities mentioned remain, of course, the property of the employer owners. The State is merely custodian without pay for custody. As losses pyramid, however, additional securities must be put up always equal to the actuarial value of such losses without which the insurance feature would not remain. This last method is justifiable only when an employer's payroll is large enough to develop average loss ratios, otherwise bankruptcy might ensue, for instance a death to the one employe of a grocer would wipe him out whereas a death in a large plant is not unexpected. So catastrophe is itself only a relative term in the insurance world.

Out of these funds compensation payments are made to the injured workmen or to the dependents of killed workmen.

Before the time of compensation laws each workman bore his own losses from accident. Thus when on pay-day he received his wages, he had paid for it in labor being "worthy of his hire" but his risk he had carried alone, so that were he laid up for two months with a broken leg his wages stopped. This was manifest injustice and it is surprising that it prevailed so long. It was one of the cruelties of industrial capitalism, and of which there have been and are too many. Happily there is more than one sign of amelioration. True there was a right of action for damages in a personal injury suit-at-law, which action had to be based upon the wrongful act, neglect or default of another, with relatively little or no fault upon the part of the victim of the accident. This action had to be maintained in court. Experience proved that the right existed in but one accident in six and the unhappy delays of litigation introduced a new hazard of recovery so that these recoveries were pitifully few and inadequate. Now comes the compensation law abrogating the whole system of *fault* as the basis of the right of recovery and in its stead instituting payment in every case, excepting, in some jurisdictions, where the injury arises solely from intoxication, or from intentional self-infliction, or from the more flagrant violations of prohibitive orders.

Now, therefore, the question is not, "whose fault?" but, "whose misfortune?" The change from the old outworn system is no more abrupt than it is far reaching in beneficence. Certainly a new day has dawned. This

phase of the matter is in itself worth a separate study.

To get an adequate idea of the magnitude of workmen's compensation, take for example the State of New York. Here industry must count it a \$35,000,000 item annually. Of this sum there eventually reaches the workmen and their families \$25,000,000, the rest going into brokerage, the maintenance of the insurance companies' overhead charges, the cost of state administration, profits, etc. On the other hand there are in round numbers 1,500 accidents every working day, and more than 1,200 deaths a year. A little figuring will reveal that the army of industrial workers in time of peace suffer their casualties comparable to that of the armies in time of war.

Cannot this appalling loss be minimized? The answer is that the losses, great as they are, already represent a marked degree of minimization, for thousands of employers have become diligent in efforts at accident prevention. Humane sentiments and plant economy together prompt them to do so. Many plants have a man whose only duty is to safeguard against accidents, so that it is the exceptional plant of any considerable size which has not its safety programs, its committees, its first aid, its nurse, its local dressing rooms and physicians on duty or on easy call and its rewards for carefulness. This plant welfare has nothing of the uplift about it but is none the less worthy and wholesome. The men who essay this work are intensely practical and "common sense" about it. It costs money, and they want the expenditure to be effective; therefore they make it effective, thus working to the good of all. The practice has demonstrated the value of welfare work in general, and points to other work likely to be of equal value.

In fact out of the compensation plan has come much incidental good. In the matter of surgery alone there has been a betterment of standards. From the industrial standpoint the injured workman no longer goes off to his own home to give his injury only such attention as his means or his own poor judgment would suggest. He is veritably driven to adequate care, for both employer and insurance carrier are after him. The surgery that heretofore would have been deemed adequate because it saved the life or limb is today not enough. The function also must be maintained or restored. To that end no expense is spared, specialists are consulted, in fact whole establishments have grown up of surprising magnitude and efficacy in what is now known as industrial surgery. The wisdom of it all is so apparent that the history of this legislation with respect to medical benefits is everywhere the same; at first a limited provision for medical services, say for sixty days or in value up to two hundred dollars; then an extension; then an unlimited service including hospitalization.

A glance at the costs of the schedule of benefits will reveal that it pays to save life and limb. It must be remembered in examining the matter that members need not suffer total loss, for the loss is compensated in pro-

portion to degree of loss of function, and that loss of use is equivalent to loss of the member.

Obviously, every State having a different statute, only one is taken for illustration. Here are New York's maximum benefits:

In death cases, \$23.08 a week to widow and children, \$10.38 of which to the widow during widowhood with two years additional upon remarriage, the rest of which to the children, to cease at the age of eighteen.

In permanent total disability, \$20 a week for life. Here the loss of both eyes, both hands, both legs, both feet or any two of them constitutes such degree of disability.

In temporary total disability, \$20 a week during disability.

In temporary partial disability, two-thirds of the difference between the old wage and the new and up to \$3,500.

In permanent partial disability, according to schedule: an eye, \$3,200; deafness, \$3,000; hand, \$4,880; arm, \$6,248; foot, \$4,100; leg, \$5,760; thumb, \$1,500; finger, \$300 to \$920; toe, \$320 to \$760; facial or head disfigurement, \$3,500.

If \$4,880 may be paid for a "claw" hand resulting from a palmar infection, surely it is wisdom to get the best doctors available to prevent it. And that there are surgeons and surgeons was never more apparent than in these days of compensation laws.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Have We Any Scholars?

To the Editor of AMERICA:

On the scholarship question will you permit me to say a word for a class of American Catholic scholars who are for the most part hidden from light. I mean our Sisters. It has been my good fortune for many years to teach them in all parts of the country, from Omaha to Boston, from New Orleans to Buffalo. I have read hundreds of examination papers, and I proudly and gladly bear evidence to the fact that the acquisition and manifestation of scholarship by the larger number of our Sisters is all that I have ever understood by that term. Before our eyes there is in process as fine a chapter in the history of education of women as has ever been found anywhere at any time.

In productive scholarship, too, I may list a few dissertations for the doctorate which I myself have read. Others will know of many more. These dissertations have met the tests of scholarship and can meet them whether the critics be Catholic or otherwise. To this list, alphabetically arranged, may be added many more dissertations, published and unpublished, but all on file in different universities:

Sister M. Basiline, B.V.M., "The Aesthetic Motif from Thales to Plato" (University of Colorado).

Miss Cannon, D.H.M., "The Women of the Renaissance" (Catholic University).

Sister M. Immaculata, I.H.M., "History of the Congregation of the I. H. M." (Fordham University).

Sister Marie Josè, Sister of Charity, "Prolegomena to an Edition of Ausonius" (Columbia University).

Sister Mary, I.H.M., "The Moral Development of Children" (Catholic University).

Sister Wilfrid, S.N.D., "A Study of the Vocabulary and Rhetoric of the Letters of St. Augustine" (Catholic University).

This last is one of a series of dissertations issued by the Faculty of Letters of the Catholic University, a series favorably noticed everywhere and attaining the highest standard of true scholarship.

Poughkeepsie, N. Y.

FRANCIS P. DONNELLY, S.J.

Have We Any Scholars?

To the Editor of AMERICA:

"Have we no scholars?" Yea, verily, the cities and towns of the land have their quota, and they are continually showing their love of knowledge and erudition in circles that are limited, to be sure, but are existent. They are in every K. of C. lodge room; you see them running down authorities in public and private libraries, preparing essays on some weighty, historical, scientific or literary subject; scholars (Catholic), in the guise of city and private librarians, help them. Yon student of thirty-five or forty, over there in a quiet nook of your library, is reading and digesting material for a talk or dissertation (all the while bothered, perhaps, by the idle chatter and loud talk and gossip of library assistants), but struggles manfully against interruptions.

"Have we no scholars?"

Observe that quiet, unobtrusive clergyman walking along the streets. One would never think that he was a Roman scholar; one wonders how he gets the scholarly material in his sermons, how he finds the time to write his gems, which (through no fault of his) are not in bookform. There are hundreds of the above type in cities, towns and even obscure villages. Humility prompts them to hide their shining light under the proverbial bushel, but, nevertheless, they are Catholic scholars and when their light is brought forward from time to time, it dazzles the world!

"Have we no scholars?"

What of the Celtic galaxy which have shone and are still shining throughout the land? What of the thousands of Irish Catholic American schoolmasters who have been up and down the land since the seventeenth century spreading their talents and erudition? What of the American statesmen of Irish Catholic blood, where names have gone down the pages of history? What of the countless American Catholic schoolmistresses in the garb of nuns and laywomen? What of Louise Imogen Guiney? Of Agnes Repplier; of Katherine Conway; of Margaret Foley, a Lowell millgirl, who first showed her scholarly ability in her contributions to the *Lowell Offering*, and later, ended her career as a sculptress in Rome?

Yes, we have Catholic scholars, and they are in evidence, even though their works are not chronicled on the printed page!

Lowell, Mass.

GEORGE F. O'DWYER.

To the Editor of AMERICA:

There is an implication throughout the entire article by George N. Shuster, in the issue of AMERICA for August 15, that the Catholic colleges and universities are not as capable of producing scholars as the so called non-sectarian. Mr. Shuster is probably well qualified to write upon the subject of scholarship from his viewpoint and some of his deductions are logical; but he must know that there are others who do not agree with his definitions of a scholar.

A scholar, according to the "New Universities Dictionary," is a student. A student as stated in the same dictionary, is one who is engaged in study, one devoted to books or learning; systematic observer. Truly Mr. Shuster must know that the Catholic Church has as its heritage the knowledge of the centuries, the same having been preserved to the world by her monks before the time of the printing press. She has always been the champion of learning and to her must be credited much of the progress in the right direction of present day knowledge; therefore she is well qualified to impart to the pupils of her colleges and universities the information stored and treasured by her through the centuries.

No man, however scholarly his attainments, has a complete knowledge of any one subject. A student is one who is con-

stantly endeavoring to increase his store of information and is delving into the unknown. The Catholic college trains men to think for themselves, it also arms them with true philosophy to combat the false doctrines of the day and it teaches them to be consistent in their striving for knowledge.

I might say that I am not competent to judge the methods of non-sectarian universities for grinding out scholars, since I never attended for any great period other than Catholic colleges, having been under the tutelage of the Jesuits and Augustinians, every single man a scholar, though their light may be hidden under a bushel.

As to Catholic colleges turning out their students in clusters, you may put it down as fact that of the majority of students attending non-sectarian colleges the saying holds true that "College bred, means a four year loaf." The sole ambition of many is to obtain a degree and no more, and most of them attend college for the prestige they receive therefrom. Again the system of credits, class attendance and so forth does not tend to react to the benefit of the individual student. Most Catholic colleges are small, thus affording greater opportunity for individual instruction which is distinctly to the advantage of the pupil.

As to the instructors lacking in qualifications, I may be permitted to take issue with Mr. Shuster. I recall a certain priest, a teacher of higher mathematics, who desirous of giving to his pupils the best obtainable, matriculated at one of the largest and most advertised of our non-sectarian universities. After about a week of classes he was informed by the professor that he, the priest, was more capable of teaching the class than the professor himself. Do you think that the boys at the Catholic college suffered by reason of their attendance thereat?

In conclusion, I might say "What doth it profit a man if he gain the whole world [either knowledge or worldly goods] and lose his soul?" and many a young man who will go to a non-sectarian college this Fall, will be in danger of losing his soul. The immortal soul is the prime purpose of Catholic education.

As to Catholics who have made notable contributions to culture and thought in the past seventy-five years, I would suggest to Mr. Shuster to buy the "Catholic Encyclopaedia" and he will be well paid for his investment.

Philadelphia.

NORBERT A. MINNICK.

Irish Clan Names

To the Editor of AMERICA:

In the articles on Irish family names, by Mr. J. C. Walsh, published in AMERICA (August 22 and September 5), he guessed that Garrity is the same as Garret, often used by the Fitz Gerald's, but there is no connection whatever between these names. The Mac Garritys were a Connaught clan, but the original form of the name was Mag Oireachtaigh, pronounced Mag Erety, which readily corrupted into MacGarrity.

He said also the Burke name Ulick is for "Uliom Og." There is no such name as Uliom and no contraction UI'Og. The name is Uilleac or Uilleog, and means Ulysses. It is not a contraction for Uilliam Og.

The Dillons are not "early arrivals in Ireland": they are late arrivals from Wales. The first Dillon that came to Ireland was Theobald who came from Wales to Connaught as a tax gatherer in 1582. He later became the first Viscount Costello-Gallen.

The Mac Sweenys did not come "from the Scottish Isles as a pretorian guard for the O'Donnells." There were in Ireland and Scotland clans which made a living as *condottieri*. The Clan Ranald MacDonald, the Clan Sheehy of Limerick, and the Mac Sweenys were such. There were also marine *condottieri* like the O'Malleys of Mayo, who were not seldom pirates, at least the

Galway merchants said they were. The Mac Sweenys were a sept of the Ulster O'Neills. Murtough O'Neill, grandson of Suibhne or Sweeny O'Neill, first used the name Mac Sweeny, about 1177. The Mac Sweenys certainly are not Scotch-Irish nor had the name a Norse origin as some say. A Sibhne Innaradh was King of Ireland four centuries before Christ, long before the Norse approach in history, but this probably is not an authentic name.

The Mac Donalds of Antrim and Mayo are really Scotch-Irish in origin. They were brought into Ireland by Sir Richard in Iron, chief of the Lower Bourkes in 1582. They were stranded there and they have been in Ireland ever since. The Austrian Counts Mac Donald, one of whom saved the life of old Kaiser Franz Joseph, were Mayo Mac Donalds, descendants of Miles Mac Donald and his wife, Nora O'Malley Mac Donald, as was Count James Mac Donald, Chamberlain of the Empress Maria Teresa of Austria.

Philadelphia.

AUSTIN O'MALLEY.

Why Immigrants Lose Their Faith

To the Editor of AMERICA:

The letter appearing in your recent issue of AMERICA, for August 22, "Why They Lost Their Faith," relative to a question that is concerning many of us at this time, "Why immigrants lose their faith," recalled to my mind a conversation I had the other day.

The admitting physician of one of the largest non-sectarian hospitals in this city (I might be rash enough to call it the largest, except for the fear that its name would blaze forth immediately in your memory) visited our office. She was deploring the lack of interest that some Catholics take in those with whom they come into contact. She complained particularly about the indifference of persons who hold positions that are essentially intended for the welfare of others. And in this instance, the reference is to Catholic social workers.

One story that the doctor told, and similar ones are very familiar to us, pictured a poor and sick Italian woman who was brought into her hospital. When asked to what religion she was affiliated, the Italian answered, "Protestant," but what sect she knew not. The doctor evinced a little surprise and suggested that she had expected her to be a Catholic. At this, a bit of "romantic temper" was displayed, which, when cooled, was interpreted to mean that she had been a Catholic, but that she would be a Protestant forever more. The Protestants had helped her in devious ways, giving her money, food, and clothing, and she in return had sworn allegiance to her benefactors' religion.

The point I am trying to reach eventually, is this: "Are Catholics asleep? Or are they merely, but surely more culpably, just lazy?" In the particular hospital in question there are two or three Catholic social workers, but they are the best little absentees of the admitting room that were ever known. The Protestant social workers are always on the spot, caring for those who are entering and administering to their material comfort with the result that hundreds—yes, actually hundreds—have been weaned away from what they thus came wrongly enough to regard as their "unsympathetic," "uncharitable" mother-Church.

It is true we all have our responsibilities in return for the extraordinary favors that are granted through our Faith, but it does seem that in the case of social workers an added obligation accompanies the "job." Would that someone in power would investigate this one unnecessary flaw that is the cause of diverting so many Catholic immigrants! Does not the real Catholic social worker resent this usurpation of her position by an impostor?

D. J. WILLMANN.

New York.

Secretary, Medical Mission Board.

No Need of an "Inferiority Complex"

To the Editor of AMERICA:

It was with much interest that I read in AMERICA for August 15 the editorial "A Suggestion for College Catalogues," with its comment upon the College of Saint Teresa, Winona, Minnesota. It is in so many ways a remarkable institution, that I think it ought to be known over the length and breadth of the land.

I went there this summer, in the course of a trip West, intending to stay a week. Instead I stayed over three weeks, up to the very day that my ticket expired, and left feeling that I had verily been in one of the spiritual oases of the earth. At the start I was interested in seeing what the Dean, Dr. Mary A. Molloy, now Sister M. Aloysius, had been doing, in the years since we used to sit on our college steps and settle the affairs of the universe, en route to our Ph.D.'s. Knowing her passion for scholarship, I expected to find a first-class college, but after a few days' browsing around, during the Summer School, I found there was something more, a college with "personality plus," as the phrase of the day has it.

I was constantly reminded of the definition of a college as "Mark Hopkins at one end of a log, and a student at the other." Especially when one of the older alumnae told me about the early days, when the classes met almost anywhere, and the Dean taught whatever no one else wanted to teach, and taught it better than anyone else ever could. There are such personalities, now and then, and when they arise, the generations fortunate enough to receive instruction from them are indeed blessed. The line of such women in the history of the Catholic Church is brilliant indeed, from Brigid of Kildare, Hilda of Whitby, Frideswida of Oxford, down to the present.

As you noted in commenting upon the resolutions regarding modest dress, St. Teresa's is not afraid to stand up for what it holds right. The atmosphere is one of leadership. The girls who go out from St. Teresa's will have none of the "inferiority complex," so unfortunately common among even educated Catholics. They know better. For one thing, they will be perfectly well aware that their training at St. Teresa's is not a matter to admit of an "inferiority complex." It is the equal of any obtainable anywhere, and much better than most. There are no snap courses among the credits for a St. Teresa's degree. The "log" has given way to fine buildings, unusually fine, though with no waste of extraneous ornament, with the beauty which lies in perfection of line and proportion. Both in library and laboratory is generous provision for research, an unusual feature in a small college. But St. Teresa's is starting out right, with a vision and an aim, both to be achieved for the greater glory of God and His Church—the old vision of Catholic scholarship, of the days when the words "saint" and "scholar" were synonymous, even indeed the way of the great St. Teresa herself, the way of perfection.

Cambridge, Mass.

CAROLINE E. MACGILL.

Amplifiers at Church Service

To the Editor of AMERICA:

An innovation was tried out recently at the requiem services of the late Mgr. Edward A. Kelly, of St. Anne's Church, Chicago.

The seating capacity of St. Anne's Church is estimated at 700, which is only a fraction of the very large crowds of people that attended the services. Foreseeing this eventuality the Commonwealth Edison Co., of Chicago, installed amplifiers in the church, in such a way that the crowd, estimated at 10,000, heard the voice of the celebrant at the mass and the sermon preached by Bishop Muldoon, his words clearly reaching the multitudes outside the church.

This communication is sent as a matter of information, believing it will be of great value to other large gatherings, where the seating capacity is limited.

Chicago.

THOMAS J. SULLIVAN.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, OCTOBER 3, 1925

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

President, WILFRID PARSONS; Secretary, JOSEPH HUSSEIN;
Treasurer, GERALD C. TREACY.

SUBSCRIPTIONS POSTPAID

United States 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

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The Guardian Angels

THE month of October is dedicated by Catholic devotion to honoring the angels, and in particular the guardian angels. Once more we have one of those instances where it may fairly be said: "If there were none, we would have to invent them." For what is more consonant to Catholic thought than the idea that there exist beings whose business it is to look after us mortals, blinded as we are by the veils of flesh? The sense of a Divine Providence guiding humanity to its appointed end in the next world is so ingrained in the Christian consciousness as to seem almost innate. The otherworldliness of the true Christian is nurtured, as by nothing else, by the thought of an immortal spirit, clear-eyed and fleshless, at the side of the half-blind and faltering, doing the bidding of that all-seeing Providence whose very being is love.

It is a matter of faith that there exist spirits whose appointed duty it is to guide mankind to eternal life amid the perils of time and matter. To deny the existence of guardian angels would be heretical. That each individual has a separate guardian angel has never been defined by the Church, but it is so firmly held by Catholics that it may fairly be said to be the "mind of the Church," and it would be rash to deny it. This is founded on the words of Christ: "See that you despise not one of these little ones, for I say to you that their angels in heaven always see the face of my Father who is in Heaven," (Matth. XVIII, 10.) There are so many agencies pulling us downward, darkening our eyes and weakening our will, that there is need of the thought of a bright spirit who is our own particular guide and protector.

Have We Too Many Colleges?

IT is a healthy sign of life when our Catholic laymen begin to manifest an interest in Catholic colleges. One example of this interest is a letter addressed to the Editor of the *Commonweal* and published in a recent issue of that weekly. The writer of this letter speaks of "the investigation which has been started concerning the state of health of our Catholic colleges and the reason for their failure to function as the producers of leaders of intellectual activity." He concedes this failure and proceeds to speculate on its cause. His findings are reduced to one sentence: "There are too many Catholic colleges." Later, "If the existing Catholic colleges are not willing to submerge their identity for the general good, there will be left only the question of strengthening of the Newman Clubs at the non-sectarian colleges, and extending their activities to include courses in Catholic philosophy and moral theology." And only an enemy or one ignorant of the facts could have penned the words that follow: "Catholic colleges at the present time are not providing opportunities for scholarship, culture, and self-development."

It is only too clear that this writer and those who think with him have caught hold of this question by the wrong end. The retort is only too apparent. Fifty per cent of our Catholic students attend non-Catholic universities. And this is no new phenomenon. Then where are the Catholic scholars which these universities have turned out? Besides, there is such a thing as being dazzled by the pseudo-scholarship of the "big universities" and mistaking it for culture. If we have come to the point of defiance of the law of the Church and of actually advocating attendance at secular colleges then we are indeed in a bad way. But the problem in that case does not lie in the Catholic college, but in that group who apparently do not know what Catholic culture is. It is sad that anybody imagines a secular university, even with a Newman Club functioning well, can substitute for a Catholic college.

It is safe to say that Catholic educators are even more aware than their critics of the measure by which they fall short of perfection. It is safer still to hold that they desire nothing better than constructive help to contract that measure. But the solution does not lie in the way of blind opposition to Catholic colleges. The real problem of the Church in this country is how to get the wandering sheep away from the influence of a pagan culture, to make our existing colleges (they are few enough in all conscience) large enough to educate all our Catholic youths, and to make our Catholic people alive to the necessity of building up the Catholic college so that nobody need be ashamed of it. But a mere sense of inferiority to the non-Catholic "big university" will get us exactly nowhere.

What Is a Scholar?

SOME weeks ago AMERICA published an article by George N. Shuster entitled "Have We Any Scholars?" The Editor can now report that the reactions to this article have been various and in many cases curious. Some have been pleased to see in it an attack by AMERICA on some of our Catholic colleges, and have indignantly demanded: "How then can you advocate attendance at those colleges?" This attitude is merely mentioned for its grotesqueness. Others, confusing the term scholarship with culture, or even with education, have arrived at the original conclusion that AMERICA believes our Catholics uncultured and uneducated. Still others, taking "scholar" in the sense of intellectual leader have emphasized the apparent lack of influence held by Catholics on the general intellectual life of the country.

A re-reading of the article will correct many of these misapprehensions. Inasmuch as it was a criticism of education in general, it touched upon what is an American problem, not a merely Catholic one. The intellectual level of the average college graduate might well be higher, but this is a common complaint all over the country, it is not confined to Catholics. It is rather true that the Catholic, from whose education the things of the spirit have not been left out, possesses a higher genuine level of culture than his less fortunate brother from the non-Catholic university. But "scholarship," in the sense apparently used by Mr. Shuster, meant the necessarily rare product of those few who have delved into the secrets of nature and humanity and brought forth something new, something that meant a real addition to the actual sum of human knowledge. Yet this, too, is an American problem, not a purely Catholic one. If we sift away from American scholarship all the "bluff" and pretension, and all the meticulous and minute but infinitely laborious particles of research in lines that are purely non-human, and therefore not cultural, then very few names are left. Yet it is certainly a legitimate subject for yearning that we Catholics may furnish our quota to the small band who will mould the future by their discoveries.

As for the intellectual influence wielded by our colleges, who shall measure it? As well calculate the hourly contribution of the insect which helps to form a coral island. It is true that there are large sections of this country where this influence is patent to all, New England and parts of the Middle West, for instance. That this influence might be, and in the course of time will be, greater and more extensive, is also true. Being as we are in the midst of a hopeless majority, how can we calculate what might have been the course of political and moral and intellectual thought in this country if a century of Catholic collegiate influence had been withdrawn?

Catholic Gold and Secular Education

THAT the Catholic and non-Catholic school systems are absolutely irreconcilable is an indisputable fact. That, in spite of this and of the grave law of the Church prohibiting the attendance of Catholics at non-Catholic institutions, there are still very many Catholics in secular colleges is also a fact. Unless this attendance is necessary, these students are recalcitrant children of the Faith. That the Church does not anathematize them, that she takes means in their intrinsically unhealthy surroundings to safeguard them by the appointment of special chaplains and by establishing clubs to help them, must not be misinterpreted. Tolerance is not approval.

This remark is suggested and the truth is emphasized, because recently in advocating before a State Convention of the Knights of Columbus an appropriation for a Catholic Foundation at a local State University the speaker, and he was a priest, remarked:

The establishment of the Foundation indicates no break in the age-old traditions of Catholic education...It means...their intelligent application to the changed educational conditions of modern life. Catholic education does not mean the teaching of physics... by the Church. Catholic education consists essentially in the teaching of the Catholic religion. Remove that from the curriculum of the Catholic college and you will have but secular education. Instil that into the secular curriculum and you preserve the essential feature of Catholic education...She (the Church) has come to teach these subjects (secular) rather accidentally in this country, because in order to have the opportunity of teaching her children religion she has had to teach these secular subjects. But if another agency will relieve her of the heavy burden of teaching these...and an arrangement can be made...whereby the Church can impart thorough courses in religion...the Church has gained, not lost.

Now Catholics cannot be opposed to providing religious safeguards for those who must attend secular colleges nor unappreciative of the excellent work being done by Catholic clubs in State Universities. But strong exception must be taken to the principles and conclusions enunciated above, for to put it mildly, they are at least grossly misleading.

The Catholic Church is not in the teaching game merely to teach "Religion." Religion is not simply a branch of learning. It is the basis and foundation of education that must color every subject. It gives it its vivifying form. There is such a thing as the Catholic "sense," as teaching according to the "principles of the Catholic religion," as having more than a mere guide whom students may consult to unlearn what should never have been learned. Courses in religion there must be, but education in religion is quite another thing from religious education. What the Church wants is Catholic education, not merely education in Catholicism. And it is not by accident either in this country or elsewhere that the Church undertook instruction in secular branches. Before public godless education of the brand we have was ever

heard of, the Church was conducting Catholic universities in all the great capitals of Europe. Side by side too with religious education, in the Catholic scheme, is to go moral education. And not any moral education but moral education builded on supernatural religion. These things no State University can give.

Catholics then, to safeguard their faith and morals, to breathe a Catholic atmosphere, to catch the Catholic sense and spirit, should be in Catholic schools. Their presence elsewhere rarely has the blessing of the Church. In a motherly way she will provide what local conditions allow to minimize the evil. Neither in justice nor charity can it be expected that great sums of Catholic gold be diverted toward wealthy secular institutions to maintain clubhouses or gymnasiums or social centers that in many cases will serve merely as bait for other Catholics. The Code puts on our people a distinct obligation "*pro viribus*, to found and sustain Catholic schools." When this is adequately done then talk may begin of financing buildings for the advantage of State University students.

Our Foreign-Mission Vocation

THE Catholics of Holland have signalized themselves for their intelligent, sturdy and energetic Catholicism. In many ways they can rightly be held up as a model to their brethren in the Faith. We are not surprised, therefore, to learn that while they are a shining example to us in their social, civic, and religious activities at home, they no less deserve our admiration in their devotion to the foreign missions field.

These remarks are suggested by a recent news item to the effect that out of every 675 Catholics of its population Holland supplies one apostle for the Catholic foreign missions. Conservatively estimating our own Catholic population of the United States as but slightly over 20,000,000, it would follow that according to the same proportion we ourselves should supply no fewer than 30,000 missionaries to this glorious work. For to us, no less, are directed the words of Christ: "Going, therefore, teach ye all nations."

Yet looking backward over the last decade of years we have good reason to be grateful for the apostolic spirit which the Holy Ghost has enkindled in our own land. It is the best earnest of the fulfilment of our great hopes for the conversion of America itself to the one true Faith of Christ. Everywhere we have witnessed the rise of new mission societies, the assumption of new apostolic enterprises in pagan lands by the older Orders and Congregations, and the growth and development on all sides of the mission idea.

Nowhere, doubtless, has this been so noticeable as in the comparatively recent origin and expansion of the Catholic Students' Mission Crusade. Yesterday it sprang into being, and today it counts its members by the hundreds of thousands. It has received mag-

nificent recognition of the Holy See and promises to give the Church new legions of heroes of the Faith. So, too, we read of a Medical Mission Congress, where a few years ago the very idea of medical missions was practically unknown. In addition a vast current literature, devoted entirely to the foreign missions, is issuing from the press, while the attractive appearance, artistic excellence, literary and scientific value of these periodicals are giving them a wide circle of readers.

For those who may wish to look upon the darker side of the picture much still remains to be done by us before American Catholics can be said to have been fully aroused to their responsibilities towards the heathen lands. But why not see the bright and hopeful aspect, and so encouraged, do all in our power to promote the foreign missions in any or all of the three ways by prayer, alms, and consecrated lives?

Art for Dollars

BY their abrupt decision in canceling the London auction of the late Lord Leverhulme's art collection and transferring the sale to New York, the executors of Lord Leverhulme's estate have caused a resentment and chagrin among British art-lovers that is equalled only by the joy and satisfaction of American fanciers and collectors. Lord Leverhulme was a soap-maker who had accumulated paintings, rare books, tapestries and antiques that are now valued in excess of \$2,000,000. The London sale of this collection had been advertised through all Europe and America. The president of the Anderson Galleries of New York spent five days with the executors of the estate. His offer was so temptingly generous that it could not be refused.

That the treasures of Europe have been passing to America on a flood tide has been a frequent lament of European artists and collectors. Heretofore they have been purchased in European markets. But a precedent is now being established and New York may now begin to replace London as the mecca of collectors. American dollars are controlling art dispositions as they have already been in control of wars, automobiles and ploughs.

It is frequently asserted that American millionaires are keener to possess than to appreciate art objects, that they are attracted by high prices rather than by values, that they boast of their treasures more than they love and study them. The criticism cannot be denied entirely. Nevertheless, the American collector, however unartistic his motive may be, is not squandering his money unprofitably when he brings the beauties of the centuries to our shores. The presence of the masterpieces in our midst will beget interest in them. From this will grow knowledge and appreciation which, in turn, may flower into inspiration. One generation achieves commercial and industrial supremacy. Another uses that acquired wealth in buying art. It is not unthinkable that a third may thus come to an ascendancy in creating art.

Literature

Where Virgil Sleeps

EVEN poets must die. Shakespeare's mortal remains repose in the Collegiate Church of the Holy Trinity in his own Stratford-upon-Avon, unheeded of the ceaseless shuffling of reverential feet from New Zealand and the Argentine and the Valley of the Mississippi. Dante's weary bones, though often enough threatened and disturbed, rest beneath a not unworthy dome hard by the Church of San Francesco in Ravenna; like his Master, through anguished years he had not whereon to lay his head and found sepulture in a stranger's tomb. Homer dead—if ever Homer died at all!—lies somewhere in one of the Greek cities that, as the story goes, starved and stoned him in the flesh and to his spirit reared imperishable monuments. And Virgil, the fourth of the master singers of the human race, borne hither from Brundisium on "the desultory feet of Death," finds rest eternal beside the flashing Neapolitan bay within the menacing shadow of Vesuvius.

Perhaps I am wrong, but I suspect that the grave and fastidious Publius Virgilius Maro, though here he had a villa and admired the view and nursed a dyspeptic headache and basked in the sunshine and wrote his "Georgics" and blocked out the immortal "Æneid," would not be particularly enamored of the present day environment of his alleged burial site. He who desired to destroy his sublime epic because waning life prevented him from polishing the verses to his satisfaction could hardly fall in love with the abrupt cliff, not far from the upper end of the green Villa Comunale, where his bones have been resting for some twenty centuries. Parthenope, as Naples used to be called, must have possessed a lure which modernity has in part dispelled; for it was here on the heights of the Posilipo that Virgil wished to have his tomb. But one cannot but think that the surroundings as they stand today would have better suited his friend Horace, Horace who in this year of grace would have delighted in the morning tumult in the piazza del Mercato and the evening fashion parade along the Via Caracciolo. Nearby is a public market where of mornings women of the people in picturesque shawls and nondescript skirts bargain vociferously for lettuce and peaches, and hawkers peddle their wares with the vocal enthusiasm so characteristic of Naples in general and the Chiaia district in particular.

There are two approaches to the tomb. The lower one I have just described. You turn sharply to the left from the tram line, ascend a gently sloping dusty street and bump into the cliff where three Latin inscriptions, two of them laboriously lengthy, remind the traveler that here the Mantuan reposes. In the morning sun I found the long screeds a trial to the eye, and it occurred to me that the Abbé Klein was wrong when he said in the introduc-

tion to his "American Student in France" that the best place to publish a secret, if you want it to remain a secret, is the preface to a book. Doubtless many constant readers do not read prefaces; but inconstant readers, and their name is legion, content themselves with a passing glance at classical inscriptions. Put your secret in involved Latin in irritatingly small letters on the face of a sun glazed cliff, and rest assured that nobody will ever find you out!

Few are the incitations to awe and veneration furnished by the lower view of Virgil's tomb. To the left a gang of workmen are noisily and dustily engaged on some excavation for the railroad; to the right is a network of supports and scaffoldings evidently designed to keep two sections of the huge rock from falling together. A tentative exploration of the cavernous vicinity of the third inscription, mercifully short and simple, chills and depresses by reason of the dark shade and the clinging dampness. And that is all that most visitors to Naples ever see of Virgil's tomb.

But the upper approach is more satisfactory. You pass an uninteresting church and begin to ascend one of the *rampe* of the Posilipo, a winding narrow way, incredibly dirty, lined with dwellings before which a throng of startlingly beautiful children, also incredibly dirty, are playing on the broad smooth flags. The road is steep and hot and distractingly odorous. Hasty impressions are often inaccurate, but to me that street harbors people who are at once the dirtiest and the most devout to be found anywhere in Naples. It was Symonds, I think, who discovered that here dirt can be picturesque; he might have likewise discovered that dirt can be devotional. The devotion is attested by the frequency of holy pictures and domestic shrines and blazing posters on almost every house urging the wayfarer to cultivate devotion to St. Anthony of Padua, for this, whether you like it or not, is St. Anthony's own street. Piety, perchance, is here a substitute for cleanliness, even as in our own United States cleanliness is often a substitute for piety.

Just about the time that the odors and the heat and the stiff climb conspire to convince you that life in this particular section of wonderful Naples is indeed vanity and vexation of spirit, you find yourself at number 118, the entrance to a villa, and two eminently obvious women, gossiping shrilly by the doorpost, courteously direct you on your way. Instantly you are in another world. Along a path you go fragrant with the perfumes of ripening figs and cool with the grateful shade of vines and ivy; around and down you trail, catching resplendent vistas of the city and the bay; and presently, having dodged a very modern transforming station, you stand at the upper entrance to Virgil's tomb.

It is all very simple, so simple that it is impossible to describe, though as late as the fourteenth century, tradition runs, this spot was adorned with a marble urn, nine pillars, a frieze and an immortal couplet which Virgil did not write. At least it is not so disappointing and incongruous as the lower approach. The transforming station, it is true, does not quite fit in, and you feel that he who wrote so much and so exquisitely of ships and storms and sailors should lie facing the sea; but those dancing groves of figs and olives and lemons and the shimmering vineyards that sweep down the admirably cultivated terraces recall that Virgil is reputed to have prided himself on singing the praises of agriculture and that thus it is fitting that here his memory should live. And besides, the view of the city as you face the Vomero is an inspiration and a delight.

And so here, or somewhere hereabouts, undying Virgil lies. Here in the ages of faith scholarly saints and saintly scholars beheld the shrine of him whom they regarded as seer and patron and prophet of the Good Tidings; here Petrarca, who revered Virgil with Dantesque intensity, planted a laurel in the Mantuan's honor, a laurel which time and initial-carvers and souvenir hunters have long since laid low; here many a literary pilgrim of a later day, happily finding in Virgil's verses a charm and a vitality more potent and abiding than mere grammarians know, across the centuries have glowed with affection for the illustrious protege of Augustus and Maecenas and softly and with uncovered head have repeated Tennyson's familiar tribute.

Up and out you go and once more you are in the dirty street, threading your way among two-wheeled carts and braying donkeys and a bit warily eyeing a herd of goats, of more variegated hues than in wildest fancy you ever imagined goats could be; most of them lying in the narrow strip of shade beside the low wall; some of them, surely the optimists of the clan, assiduously searching for blades of grass between the grim stones of the street; one of them, either a misanthrope or a superb comedian, solemnly nibbling at a bit of wire protruding from a window screen; while within the embrasure sits a pale gray cat solemnly studying the performance.

The thing should not be, but somehow those goats persist in getting into the foreground of memory's picture and constitute an enduring impression associated with Virgil's tomb. Here should rather be Ovid's resting place, friend Touchstone would say, and repeat his capricious pun about the Goths. And now as I leisurely write this in the hour before sunset, with the colorful city and darkling smoke-haloed Vesuvius and dim, alluring Capri in sight from my open window, it occurs to me that after all the goats are symbolic and symptomatic. May it not be said, in all kindness, of course, that those hardy animals, so absorbed and superior-looking and aloof, symbolize Virgil's critics and commentators?

For in good sooth there are Virgil scholars who emu-

late the wire-chewing goat, who grow gray arguing over the proper spelling of the poet's name, who furrow their brows and dry up their lives in barren and non-nutritious textual criticism; and there are others who seek the essential oils of world philosophy in a phrase attributed to Virgil by his commentator Servius, who find in a Sixth Eclogue utterance of Silenus the first recorded conception of organic evolution, who unrestingly and diligently nose between the poet's verses for meanings which are not there; and finally there is that goodly company of Virgil's lovers who are blissfully thankful for the mere fact of his existence and immortality, and who without fuss or friction or butting disputation, sedately chew their cud and wag their beards and in the cool, grateful shade of his genius take their open-eyed repose, unaffected by the noise and heat and foulness of the sun-scorched streets of academic controversy. BROTHER LEO.

"THERE IS NONE LIKE UNTO HER, NONE"

Let us not speak
Of Him as loving that soul more than this,
Measuring the immeasurable by degrees;
His love for each being infinite—and unique.

He loved no less
Caiphas, Judas or the railing thief
Than His Own Mother moaning in her grief—
Loving each more than we can ever guess.

The Magdalene
She gave a greater love—no greater found—
Than His censorious host, when she unbound
Her hair and dried the feet her tears made clean.

John more than I
Loved Him; yet He (O marvel!) finds as sweet
My soul as John's. Heaven would not be complete
For Him if I, even I, heard not His cry.

THEODORE MAYNARD.

REVIEWS

A Key to the Doctrine of the Eucharist. By DOM ANSCAR VONIER, O.S.B. New York: Benziger Brothers. \$1.75.

The scholarly Abbot of Buckfast has added a book of stern thinking to our Eucharistic literature. Written for the people at large it will interest especially the clergy and seminarians. The opening chapters discuss general and common notions about the sacraments and in them the foundation is laid for the author's major thesis: "The Eucharistic sacrifice itself is seen in its true light then when sacramental notions are made use of to express it." A solitary chapter deals specifically with the Eucharistic banquet; the bulk of the book is concerned with the Eucharistic sacrifice. Dom Vonier professes to offer his readers no new truths. The Angelic Doctor is his authority and there is scarcely a page without its citation or quotation. That the learned Abbot has presented his case well is indisputable. For obvious reasons however a book of this sort cannot avoid every theological discussion. Hence it is not unlikely that some statements will not go unchallenged. All will endorse the author's insistence on the power and perfection of sacramental signification and the harmony of the whole sacramental system. But is it correct to maintain

that the Thomistic view of the sacraments "unites indissolubly cult and sanctification;" that they are "divine cult *quite as much* as human sanctification;" or cult "through their *first* and most conspicuous signification." (Italics ours). Again, the Latin text hardly warrants the generalization attributed to Dionysius, that Catholic practice makes the other sacraments end in the Eucharist. The definition of Transubstantiation as "the power of Christ to change bread and wine into His Body and Blood" and the proposition that "the Eucharist would not be a Sacrament if it were not causative, a bringing about again of the mystery of the death of Christ" sounds inexact. We are surprised too to note that despite so many explanations on the part of Father de la Taille, his position on the oneness of the Christian sacrifice has not been adequately stated. Discussing an assertion of the Angelic Doctor relative to the spiritual character of the sacraments, neither the text nor the context seem to warrant the statement that St. Thomas is not speaking of spiritual Communion as we understand it and that he means "worthy sacramental Communion." The learned Abbot emphasizes the identification of the sacrament and the sacrifice. But in themselves, in the mind of the Church and in the theology of St. Thomas are they not two separate realities? Is the distinction between them merely verbal, an "easily workable phrase," "a necessity of language," "a tactical move" occasioned by the rise of Protestantism? We hardly think so.

W. I. L.

John L. Sullivan. By R. F. DIBBLE. Boston: Little, Brown and Co. \$3.00.

Biography written according to the tenets of the most recently developed school is intended primarily to show off the wit and mental cleverness of the author. It is relatively unimportant how true a portrait is drawn of the biographed victim. The new biography must necessarily be facetious and scintillating; it need not be thoroughly accurate or even just. Professor Dibble offers a most advanced specimen of the newer biographical methods. That he chose a subject who was amazingly picturesque in so many ways should have deterred him from an excessive coloring of his narrative the while it must have tempted him to exploit the fantastic. Accepting the volume, however, not as a serious biographical study but rather as an artful cartoon, it makes diverting and entertaining reading. John L. Sullivan was a man that never did ordinary things in the usual way. He is, without controversy, the most spectacular figure that ever climbed upon the roped platform in the United States. On and off the stage he was forever catapulting into new adventures. He is the type of man around whom legends cling and who is metamorphosed into the hero of a saga or an epic. John L. Sullivan's career will always interest the American public; Professor Dibble's biography will further that interest though it will not elucidate it.

A. P. T.

Germany. By GEORGE P. GOOCH. New York: Charles Scribner's Sons. \$3.00.

This is the second of a series of volumes on "The Modern World," edited by Mr. Fisher. The author, an Englishman, introduced by the editor as "one of our most distinguished living historians," has accomplished his difficult task with remarkable insight and impartiality. Often there is even a touch of sympathy which, however, never diverts him from his strictly critical attitude. We have, of course, passed entirely beyond the period when credence was given to the ridiculous war-time charges against Germany, which corresponded to the equally ridiculous charges in Germany against the Allies. The author proceeds from the standpoint that it is "the gradual recognition by in-

formed opinion all over the world that the responsibility for the war was divided and that the struggle was disgraced by atrocities on both sides," so that there is no illusion on his part that "either the German or any other nation is afflicted with a double dose of original sin." With bias and prejudice thus set aside, he offers a thorough and profound review of the events and developments which have taken place in Germany within our own memory and skilfully he appraises the characters of her leaders. Naturally, in exposing the mind of Germany, there is a Catholic interpretation and a Catholic aspect that we miss, which is also true of the preliminary chapters, although Catholic activities are not unsympathetically touched upon in various fields and at times with decided appreciation. The effort of the author has been to be most objective in his statements, and in dealing with the great political and economic movements he has been admirably successful. The democratic development within Germany, as he rightly concludes, will depend greatly upon the attitude of the Allies, who, as he says, have really given its greatest strength to the monarchist cause. Under existing circumstances Germany's future remains problematic.

J. H.

The Three Divine Virtues. By D. I. LANSLOTS, O.S.B. New York: Frederick Pustet Co. \$1.50.

This treatise gives in a succinct but comprehensive form the Catholic dogmatic view of Faith, Hope and Charity. The author speaks of the contents of the volume as "gleanings" from the works of the theologians, all of whom treat of the three divine virtues. Their purpose is to give an idea of the beginning and perfection of the supernatural order in man. Faith is the intellectual act (a cardinal point against modern heretics), by which one believes all that God has revealed, precisely because He has revealed it. Hope is an act of the will expecting from God some future good, primarily eternal happiness, because of God's infinite power and goodness. By charity we love God for Himself and ourselves and others for His sake. Father Lanslots' volume is a careful analysis of these definitions and a discussion of the difficulties involved in them, especially those born of Protestant misunderstanding. It is a book of theology for the people though some chapters will probably be found a little too speculative for the popular mind. It would have been an advantage had the author avoided more the terminology of the schools. The opening chapters on the virtues in general lay a solid and appropriate foundation for what follows.

W. W.

BOOKS AND AUTHORS

The Glory That Was Greece.—The purpose of E. B. Osborn in writing "The Heritage of Greece and the Legacy of Rome" (Doran. \$1.25) was to establish a link between the ancient and the modern civilization. Though this thesis is not particularly novel, the development of it makes a volume that will interest students of classical culture and will open vistas for those who are not familiar with the masterpieces of Greece and Rome. Save for the statement that the Greek spirit has produced a spirit of license (a boon in the eyes of the author), Professor Osborn evinces fine taste and sound judgment in his views. In no place does he show definitely the manner in which the literary and artistic works of the ancients have produced that spirit of moral laxity which he glorifies as freedom. He furnishes much material for enjoyment in his analyses of the merits of the classical authors, and is happy in his selection of passages illustrative of the points he makes.—A second impression has been published of "The Pageant of Greece" (American Branch: Oxford Press. \$2.75), edited by R. W. Livingstone. The volume was favorably reviewed in these columns at the time of its first issue. As the title indi-

cates, it surveys in a rapid review all the great Greek authors from Homer to Menander. It is the aim of the author to bring back the Greek classics to their former high standing by presenting them in English translations. The selections are carefully chosen. But there are several others that one would wish to find in a future edition of this work or in a second volume to it. In any anthology of Greek literature, the splendid scene with which the Iliad closes, the tears of Andromache, Hecuba and Helen, should not be omitted. Neither should certain passages from the tragedians be passed over, the opening scene of the "Agamemnon," for example, the description of the shields in the "Seven Against Thebes," the choruses of Sophocles. The only fault with Professor Livingston's compilation is that it has not been expanded through other volumes.

The Russians in Literature and Strife.—A recent addition to "The World's Manuals," published by the Oxford University Press, American Branch, is "Modern Russian Literature," by Prince D. S. Mirsky. Though compact and brief in treatment it is most comprehensive in its survey. A preliminary essay outlines Russian literature from its real beginnings a century ago to the dawn of the age of the great realists. The succeeding papers deal in a critical and analytical way with the works of Turgeniev, Dostoevsky, Tolstoy, Chekhov and the less famous writers of the time. "The New Age" carries the record down to the contemporaries. The author manifests sympathy with most of the authors treated.—The brief historical treatise, "Ukrainian Folk Songs" (Stratford), by Rev. Humphrey T. Kowalsky, discourses on the literary values rather than the musical aspects of these humble songs of the Slavs of Southern Russia. The author endeavors to interpret the various emotions that surge through this popular verse of the Ukrainian Cossacks and for that purpose is profuse in his quotations from it. The translations are not always felicitous.—Under the guise of a description of contemporary Russia, Max Eastman in "Since Lenin Died" (Boni, Liveright. \$1.50), really gives a full-sized panegyric of Trotsky. The argument in favor of the deposed War Minister is not made calmly and rationally. Rather it is keyed in a highly emotional strain that stamps the author as a rabid propagandist.

Fiction for Catholic Libraries.—The latest addition to the Kenedy Popular Library is Robert Hugh Benson's "The King's Achievement" (Kenedy. \$1.25). New laudations of this thrilling historical romance are not necessary for the book stands pre-eminent in Catholic literature. It furnishes as much pleasure now as it evoked in the first reading. No more dramatic picture has ever been given of Henry VIII and his creatures, of Blessed Thomas More and Blessed John Fisher, of the sack of the monasteries and of the first "reformation" in England.—A half-dozen interesting tales are included in "The Greatest Man on Earth" (Herder. \$1.75), by Thomas D. Mack. It may be considered unfortunate that Mr. Mack chose one of the least good stories as title for his book. Though the character study and the disposition of scene and setting show talent in the art of fiction, the technique of short-story writing has not been thoroughly mastered.—"The Adorable Sister Alicia" (Omaha: Burkley Co.), by Gilbert Guest, is a book of very entertaining stories about a convent school. The central character throughout is a wise and charming nun, devoted to her work, well-versed in the ways of girls, and sensibly sympathetic toward their troubles. It is a book to be recommended to teachers, those especially who would learn the importance of tact and forbearance in dealing with the young.

Coral. The Iron Chalice. The Red Lamp. The Haven. Somewhere South of Sonora.

Compton Mackenzie is a novelist of many moods and of diverse purposes. His earlier Bohemian romances gave little indication that he could achieve a profound religious trilogy, and that in turn is utterly different from his light fantastic tales. His most recent novel, "Coral" (Doran. \$2.00), is a sequel to his famous "Carnival." It repeats, in fact, the same problem as "Carnival"; but the principals are of the next generation and the solution is an opposite one. True love leaps the barriers that separate the aristocracy from the commonalty. Heart-aches and tragedy result but they, in turn, give place to ultimate happiness. It is a worldly-wise narrative that seems to mock at men and manners the while it analyzes them with remarkable shrewdness.

When Alan Beckwith, in "The Iron Chalice" (Little, Brown. \$2.00), by Octavus Roy Cohen, was starving and despondent, he did not hesitate to contract for his own suicide thirteen months from date. He willingly accepted the conditions devised by North, the diabolical tyrant of the under-world. But those conditions, unexpectedly, brought to Alan happiness, ambition and love. He was a man of his word, but he was human. And North had not entirely succeeded in killing all the humanity in himself. Why North weakened is the secret that should not be revealed in this fascinating story of mystery and romance. Mr. Cohen is quite as masterly in this *genre* as he is in his exploitation of the Negro.

Most trifling details are habitually employed by Mary Roberts Rinehart to increase the interest and complexity of her latest mystery novel, "The Red Lamp" (Doran. \$2.00). A pretty romance parallels a story of thrilling adventure. Trying to unravel a series of strange crimes and explain remarkable spirit phenomena, the characters, one after another, entangle themselves in the meshes of the law. The denouement is surprisingly startling. From beginning to end the reader is intensely interested in William Porter's journal and in what jottings the next day will bring. The characters are natural and well sustained; the preternatural in the plot is excellently handled. The story is another justification for the literary laurels that Mrs. Rinehart has won.

Deserted islands in the vast expanses of the Pacific would seem to have been overpopulated by the romantic novelists; they have become too common as the locale for adventure. But Dale Collins in "The Haven" (Knopf. \$2.50), has plotted an original situation upon one of them. Mark Antoine, movie-idol, handsomest man in the world, growing tired of adulation, retires to a solitary life on Maedchenbrueste. In succession, five pampered, thrill-seeking women search him out. Through a grim joke of a mercenary shipowner they are all marooned. The author stresses the adventure less than he does the reactions of the individuals towards the society they evolve. Sex is a vital consideration, and so is love; but the women recoil from polygamy and the man keeps his firm resolve. Mr. Collins establishes his place among the interpreters of the sea.

The setting for "Somewhere South of Sonora" (Houghton, Mifflin. \$2.00), by Will Levington Comfort, is partly American and partly Mexican. The plot centers about one of the proverbial uprisings that make political and social life in the South-land anxious and uncertain. Two charmingly simple romances are interwoven with the adventures of Bert Sartwell in his efforts to trace Bart Leadley. The story is vivid and colorful, though not always natural in detail. Ethically, of course, Palto's end, howsoever humane it may appear, cannot be approved. Those who are interested in horses will find many excellent pointers on horsemanship up and down the story.

Education

Catholic Colleges for Women

LAST year the number of Catholic women at the main branch of the University of Illinois was 236. Of these, 180 took arts and science; 14 commerce and finance; 10 were enrolled in the department of education; five took agriculture (chiefly home economics); 16 music; 3 were in law; 4 were in the library school; and 4 in the graduate school. Besides these, there were probably a small number taking medicine, dentistry or pharmacy at the Chicago branch, but the exact figures for these are not in my possession.

How many of the 37,931 Catholics in non-Catholic colleges and universities were women, it is impossible to say. But let us suppose for the sake of discussion that their distribution in the various departments was approximately the same as that at the University of Illinois. In that case, about 76 per cent took arts and science, 7 per cent music, 6 per cent commerce and finance, 4 per cent education, 2 per cent agriculture or home economics, 2 per cent were doing graduate work, 2 per cent were in the library schools, and 1 per cent were studying law.

Now let us suppose that those who took education, agriculture, graduate studies and library work, were taking courses not satisfactorily or conveniently available in nearby Catholic colleges and universities. Add these together and we have a total of about 10 per cent enrolled in departments not offered by nearby colleges and universities under Catholic management. What were the other 90 per cent doing? Were they not taking courses which they could have gotten without great inconvenience in Catholic institutions?

To provide for the increasing number of women who are entering the professional fields, most of our Catholic universities have made their professional and technical schools coeducational. For the others, those who take arts and science, there are the sixty-five Catholic colleges for women.

Many of the girls who go to college do not do so for the sake of the teacher's certificate which will come to them at the end of their studies, or with a view to entering professional work after graduation, but simply for the culture which is the principal result of a college education. For such as these, our sixty-five women's colleges with their faculties of intelligent and refined women dedicated to the work of Catholic education are, I submit, far preferable to the, at best, *un-moral* institutions under non-Catholic control.

Nor is there ground for alarm over the standing of our women's colleges. True, not all or even the majority of them have as yet secured the recognition of the highest rating agencies. But sixteen have done so, and I am told that many others are deferred simply because as yet they cannot satisfy the requirement of enrollment.

Although fully equipped and staffed, they lack the minimum enrollment of 100 students which is required by the North Central Association and similar agencies. This requirement could be met with ease if only a part of the stream of Catholics who are attending State universities could be diverted back into Catholic channels.

According to the "College Blue Book," most of our colleges for women have the recognition of their respective State universities. This means that they conform fully to the standards of these institutions. Some have gone further and have secured the recognition of the North Central Association, the Association of the Southern States, and similar regional agencies. From the membership of these associations the American Council on Education, probably the most influential standardizing organization in this country, prepares its annual list of recognized and approved colleges. It is a source of great satisfaction to Catholic educators to note that the number of Catholic colleges for women on this list is growing steadily. A glance at this list taken from the *Educational Record*, April, 1925, will show that these colleges are well scattered geographically:

| | |
|---------------------------|--------------------------------|
| Dominican College | San Rafael, California |
| Trinity College | Washington, D. C. |
| Rosary College | River Forest, Illinois |
| St. Mary's College | Notre Dame, Indiana |
| St. Mary-of-the-Woods | St. Mary-of-the-Woods, Indiana |
| Mt. St. Joseph College | Dubuque, Iowa |
| Mt. St. Mary's College | Emmitsburg, Maryland |
| College of St. Catherine | St. Paul, Minnesota |
| College of St. Teresa | Winona, Minnesota |
| Webster College | Webster Groves, Missouri |
| College of St. Elizabeth | Convent Station, New Jersey |
| Mt. St. Vincent-on-Hudson | New York City |
| College of New Rochelle | New Rochelle, New York |
| Marywood College | Scranton, Pennsylvania |
| Seton Hill College | Greensburg, Pennsylvania |
| Our Lady of the Lake | San Antonio, Texas |

To give some idea of the work being done by these colleges, it may be well to cite a few facts which will serve to clear up any doubts as to their educational rank and solidarity.

Trinity College, Washington, D. C., conferred during the period 1920-1925 more than four hundred degrees, all registered in full by the University of the State of New York. Its faculty is unusually strong in education, sociology and psychology. It is a member of the Middle Atlantic Association of Colleges, the Association of American Colleges, the American Council on Education and the American Association of University Women.

St. Mary-of-the-Woods College, Indiana, is a member of the North Central Association, and the American Council on Education. Its faculty is made up of teachers with graduate degrees from Columbia, Chicago, Illinois, Indiana and the Catholic University of America, supplemented by study in Germany, France, England and Spain. Its courses lead to the A.B., B.S., B.S. in education, B.S. in music, B.S. in home economics, B.S. in commerce, and

B. Music. Its requirements for the teacher's certificate exceed those of every State in the Union but one.

St. Catherine's, St. Paul, Minnesota, is a member of the North Central Association, the American Council on Education and the American Association of University Women. Its faculty is drawn from the graduate schools of Columbia, Chicago, California, the Catholic University of America, and the music and art schools of Florence, Madrid, Paris and Munich. Its graduates are admitted without question into the graduate schools of the leading American universities and have no difficulty in securing positions as teachers, social workers, librarians and laboratory technicians.

Webster College, Webster Groves, Missouri, is a member of the North Central Association and the American Council on Education. Besides the usual college branches, it offers strong courses in sociology, home economics and domestic science. It offers a twenty-semester-hour course in education with practise teaching in two high schools and a number of grade schools. Its graduates are securing positions as public high school teachers, supervisors of music, teachers of expression and physical education, playground supervisors, girl-scout leaders, commercial artists, laboratory technicians and librarians.

I have chosen these schools at random. The list is, therefore, incomplete; but I have no doubt that the same high rank is also held by such colleges as St. Elizabeth's, the oldest of our colleges for women; Mt. St. Vincent's, New York; the College of New Rochelle, Mt. St. Joseph's, Dubuque; St. Teresa's, Winona, and, in fact, by all the colleges rated by the *Educational Record*.

Here is objective evidence drawn largely from non-Catholic sources. I offer it in the hope that it will prove of some assistance in clearing up the problem of whether it is necessary for Catholic women to attend non-Catholic universities.

CLAUDE H. HEITHAUS, S.J.

Sociology

The Citizen and Crime Repression

THE recent daring hold-ups and murders in Chicago have been followed by a flood of editorial comment. Some have suggested reasons for this deplorable outbreak of crime; others have simply denounced it. Blame is laid on the police, on the courts, on corrupt politics, on shyster lawyers, on professional bondsmen, and on a countless number of other things. Yet, whenever any one of these supposed agencies or encouragers of crime is called to account, the buck is skilfully passed to some one else. A controversy usually follows, much is said and little is done.

Not long ago a Chicago journalist wrote: "What Chicago needs mostly is cooperation." That hits the nail on the head. If the courts, the police and the lawyers would work together the crime rate would fall. But something

more is needed, and that is the cooperation of the public. People are always willing to reproach every other source of the prevalence of crime, but they except themselves, and seldom in important cases do they stand by the law and champion it. This is true of the public at large, and of late it has often been verified of that section of the public which is supposed to protect the public, namely the jury in criminal cases and public officials.

In a recent case, that of Russell T. Scott, a jury returned a verdict of insanity. This man's career, marked by robberies, hold-ups and other forms of violence, culminated in murder, for which he was condemned to death. Three times when he was within a few hours of death, he was saved by stays of execution. The last stay was granted by a judge who held court at two o'clock in the morning, and acted after hearing a petition alleging that the slayer had become insane after the death penalty had been pronounced. The case was quickly disposed of. Five alienists and a few minor witnesses, whose testimony in reality meant nothing, composed the defense, while the State's deponents were five alienists and a number of laymen, the latter testifying as to conversations held with the slayer in the death cell. These interviews evinced the unity, coherence and general intelligence which the legally insane man does not possess. As is customary, the alienists testified for the side which retained them. It would seem proper to infer that the evidence brought by the State overbalanced that for the defense, yet the foreman of the jury gave as his reason for a verdict which surprised the public "The preponderance of evidence was in favor of the defense. That's why we voted for insanity." It is not necessary to impugn the motives of any of these jurors, but the result powerfully strengthened the public's growing contempt for law and the courts. Perhaps it will be said that a decision which forces a prisoner to spend the remainder of his life in an insane asylum is a severer punishment than death. But when the law specifically provides for death, it leaves no alternative. The sole question then is law-enforcement and not change of the one penalty provided by the law. Reform speeches have no place in the courts. They are for legislatures only.

Again, a woman was recently tried in one of Chicago's criminal courts for the murder of her husband. The State produced ten witnesses to prove conclusively the crime charged in the indictment, while the defense refrained from any lengthy cross-examination, presented a purely *pro forma* defense, and made no closing argument. The jury retired and after an appropriate interval returned with the verdict "Not guilty."

These are merely two cases which have attracted some attention, but I could cite many more to show how poorly juries cooperate with the State for the punishment of crime. Nor does the public, after the first outbreak of indignation, seem greatly concerned. They make a law which provides a certain procedure and a definite pun-

ishment for crime, and when the machinery of justice rumbles along in its own self-appointed way, they do little or nothing to bring about a change. In London, there can be no doubt that in both of the cases the accused would have received the extreme penalty. As a writer in AMERICA once remarked, "In England, the lady who disposes of her husband by brewing poison with his tea, goes to the gallows. In the United States she goes into the movies." In the English courts justice is sure and swift, whereas with us it is not only slow, but by reason of tedious, long-drawn out, yet perfectly legal methods, a skilful lawyer can prevent many a case from ever appearing in the courts at all. If after a long interval, the case is finally called, witnesses have died or cannot be found, or are now so hazy in their recollection of the matter, that a clever lawyer can easily destroy the value of their testimony. Then, if by some chance the accused is convicted, the protracted process of appeal begins. It is not hard to understand why England's homicide record is low and ours shockingly high.

Ever since the Leopold-Loeb case, judicial reparation in Chicago has been extremely slow. Dangerous criminals have become far more dangerous, and in spite of this fact, the number of convictions has not notably increased.

Every citizen has a responsible part in the warfare against crime, and he ought to be scrupulous in the exercise of his duty. When acting as a juror, he should never allow himself to be swerved by any influence but the ascertained facts in the case. He can breed contempt for law, or materially assist in fostering respect for it.

CARL B. KLEIN.

Note and Comment

Praying for Others

IF, as people complain, the world is pagan, is it not in part the fault of us Christians? Such is the contention of the Rev. Raoul Plus, S.J., author of "Christ in His Brethren," reviewed recently in these columns. And as an evidence of how we may pass beyond the limited horizon of our own personal interests, large or small, and let the spiritual welfare of mankind become the subject-matter of our prayers, the author quotes from the letter of a university student:

I have learned the habit, when I am taking my daily quarter of an hour's tram ride, of saying an Our Father and Hail Mary for each of those who are with me in the car. When I am kept waiting at the crowded shops, at the mid-morning recreation, in my walks along the roads, it is quite easy and a good plan to say some prayers, a *Gloria in Excelsis* for this person, a *Salve Regina* for that, and a *Veni Creator* for another, and countless Hail Marys. In this way we can make up for the forgetfulness and other deficiencies of thirty or forty indifferent people, or of thirty or forty sinners, and by our diligent application we can swell the number of prayers which each day are borne to the feet of Almighty God.

More laudable than even this edifying practice, notes Father Raoul, is the spirit which is underlying it. It be-

speaks a real appreciation of that true charity which so jointly respects the interests of one's God and one's neighbors. Of the latter, a man may know but one thing, and that is, that one of the Hail Marys he repeats can help to give them life or preserve it, because he and they are grafted upon the same branch, which is Jesus Christ.

The Lesson of His Career

AFTER an active life of seventy years, over fifty of which have been spent in various posts of the Navy, Admiral William S. Benson is well qualified to speak on "service." Before the distinguished gathering recently assembled to do him honor in Washington, the veteran commander modestly ventured to draw from his long experience a lesson which he considers of telling importance, if we would look to a healthy maintenance of American ideals. It is "that every American citizen attempt to develop and fully realize the duty he owes to his fellow citizen and his country." In which pronouncement the Admiral laudably betrays his Catholic instincts. For the keynote of his remarks, as indeed of the entire program arranged to honor him, was altogether in keeping with the spirit which brought together, in the National Capital a week previously, representatives of the hierarchy and laity of the country. The lesson emphasized by the Catholic Charities Conference was similarly "service," the carrying out in practical ways and in everyday life, that spirit of individual responsibility for others, the lack of which Admiral Benson deploras, and a return to which he holds imperative, if America is to hold her enviable record among the nations.

Kindness Always Pays

A GENIAL member of New York City's police force, employed in traffic duty where the problems are many and patience is often tried, is wearing a smile these days more winning, if possible, than is his usual wont. His concept of duty makes possible the enforcement of law and order without antagonizing the public whose actions he must regulate. And genial kindness is part of his program. During the past week he has fallen heir to a gift of \$5,000, provided him in the will of an elderly New York matron to whom he once extended a passing courtesy in the ordinary discharge of his traffic duties. The kindness was remembered, and the officer's three children may now safely continue the schooling which might otherwise have been impossible. Virtue is its own reward, we are told. But there are instances where it merits even further compensation.

Reviving Antiquity

AN interesting note is carried by the N. C. W. C. news service to the effect that it is proposed to confer on the infantry battalions of the Irish Free State Army designations corresponding to the family names

of the ancient Irish clans. Thus there will be battalions known as the O'Byrnes, the O'Briens, the O'Tooles and the McMahons. Other regiments will bear the names of Sarsfield, Tone, Emmet and O'Connell, and still others will perpetuate the memory of the heroes of Easter Week: Pearse, Connolly, McDonagh and O'Rahilly.

A Summer of
Real Thrills

HOWEVER lively their pastimes at "Camp" this summer, our boys in this section of the country will scarcely be able to boast of more thrilling experiences than those reported by the students of the St. Louis University High School who returned recently from their several weeks' stay among the Sioux Indians at St. Francis Mission, South Dakota. Accompanied by two Fathers and several scholastics of the Society of Jesus, the St. Louis boys inaugurated what they style the "first Catholic dude ranch in the world," Camp De Smet. Mike McLean, an old stage-coach driver, had charge of their horses, and Chief Bull Ring, a full-blooded Sioux, taught them Indian lore and archery. As the *Western Watchman* reprints their story:

It is eighty-seven years since Father De Smet first took "The Sundown Trail." It took him two months to get here; it took us two days. In the spirit of pilgrimage almost we followed the trail he blazed. What he commenced for the spiritual benefit of the Indians his Jesuit successors through all those years have continued with fidelity and zeal. Here at St. Francis, South Dakota, on the Rosebud Reservation where their toil and sacrifice have built a spiritual fortress that will astonish you by its size and equipment we have established Camp De Smet.

Out here the West is still the West. High-heeled boots, Mexican spurs, and five-gallon hats are still the prevailing fashion. Broncho-busting and roping are still "the national pastime." We've talked with old frontiersmen who drove ox-teams for Uncle Sam and we have grasped in friendship hands that took scalps at Custer's Last Stand. How! Kola! We like the Sioux, and we are proud to say that they like us—enough to give us Indian names. At Camp De Smet you don't tour the West, you live the West.

While their camp chaplain accompanied the boys wherever they went, and said Mass for those who wished to attend, there was no obligation to be present on weekdays. "We did as we pleased about that and no questions asked. But as a matter of fact nearly every boy went to Mass and received Holy Communion every day." The enthusiastic campers, able to report that their "wild west summer" passed without accident of any kind, feel that they must have had the special protection of Father De Smet himself.

An Analysis
of the Klan

IN the September number of the *Forum*, William Robinson Pattangall, "a down-East Yankee with a touch of Mayflower blood, a Protestant, and a Mason, a former Attorney-General of Maine, and today its leading Democrat," answers the question: "Is the Klan Un-American?" His answer is definitely affirmative. Denouncement and

red-hot adjectives are not employed in his analysis of the Klan movement; he sees no cure of the evil in such measures. In fact he admits that much of the Klan propaganda is not only true, but good, just as "most of the complaints made against the Catholics and foreign-born are very largely true." Yet admitting all the good, even ignoring every charge of violence, lawlessness, hatred or fraud made against the hooded-aggregation, Mr. Pattangall believes, would not weaken the indictment against the Klan in the least degree. Its fundamental error lies in its conception of Americanism,—“test it by the teachings of Washington, of Jefferson, of Lincoln, of Roosevelt or Wilson, and it fails,” claims the Klan's opponent. Mr. Pattangall examines in detail the damages to political and social life which are being wrought by the Klan, and its inconsistency in boasting of doing the very things which it attacks others for doing. To appreciate best the fallacy of the whole Klan theory he bids his readers:

Suppose that our country should again have to fight, and be forced to call 4,000,000 to arms. What then becomes of the apostles of "one hundred per cent Americanism?" Two days after a declaration of war the whole Klan idea would disappear like fog before the July sun.

He claims that the Klan cannot succeed permanently, but because even its temporary endurance should be thwarted, "the insidious nature of its propaganda" and "the cowardice of politicians who value votes and personal advancement more than principle or the good of the country" ought to be overcome. "Better education, greater liberality of thought, more tolerance, closer contact between races, sects and classes, and the breaking down of all the barriers which now hold portions of our people apart" are the means which Mr. Pattangall suggests.

Where Is the
Inferiority?

TO the birth controlists who urge the inferiority or degeneracy of large families, the example of the Most Rev. Paul Eugene Roy, Archbishop of Quebec, must seem a problem. His Grace is one of twenty-four children, five of whom became priests and three nuns. "The priests," observes the *Catholic Transcript*, are distinguished for intellectuality as well as for common sense and priestly virtue. While the Archbishop was a resident of Hartford he impressed all who met him as a man of intellect and fine physical powers. How he ranks among the other twenty-three we are unable to say. His family is large and useful—the more useful because of its size.

The Archbishop is but one of many, illustrious in the records of prominent Catholics, who have brought renown alike to their Church and to their family, and whose benefactions to the world at large will stand close scrutiny in comparison with the service being rendered by the advocates of birth control. Nowhere, perhaps, is the charge that quantity and quality of offspring are incompatible better refuted than the Dominion of which Monsignor Roy's jurisdiction forms a part.